

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

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NEW SERIES
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Who's Who and What's What

Returning from the Convention at New Orleans, Dr. C. S. Henderson of Nashville paid a brief visit to his old friends at Greenville.

J. H. Fuller, once pastor in Mississippi, has resigned the pastorate of Hills Park Church, Atlanta, to accept a call to Olive Springs Church, Marietta.

Dr. David E. Guyton of Blue Mountain will deliver the memorial address at Shiloh National Park May 30. It is expected that 10,000 people will attend.

Dr. J. D. Franks was a member of the Committee on Committees of the Southern Baptist Convention, and was made the Mississippi member of the Foreign Mission Board.

Niles Puckett of Columbus, who was recently graduated from the Louisville Seminary, has been called to the church at Chaplin, Ky. He will pursue the course in the Seminary for the doctor's degree.

Of those attending the Southern Baptist Convention somebody remarked, "I did not see one woman smoking and few of the men." The people of New Orleans are outspoken in their commendation of the messengers at the Convention.

Dr. B. J. W. Graham says he took charge of a church this year to prove that a once a month church could be developed and that a man past 70 could do it. His church at Temple, Ga., has nearly doubled its offerings and all the auxiliary organizations of the church, including a brotherhood are functioning fine.

One of the chief hindrances to progress among Christian people is the group of folks who are talking about the churches being a failure; and telling us if the churches don't unite we are all going to the bow-wows. If these clamorous prophets of defeatism would stop this racket and get busy working and preaching there would be a different story to tell. Southern Baptists have been greatly blessed of the Lord as long as they have attended to their own business. Our preachers have been busy pushing the frontiers of the kingdom back into the remote sections, and sometimes into the heart of the great cities. Never mind about finding fault with your neighbors; and don't waste time calling on them to help do your job. Just get busy and keep busy, preaching, praying, singing, giving and living the gospel.

On another page will be found a statement from Dr. W. M. Gilmore with reference to the Jarmon Foundation, a gift of \$150,000, the income from which is to be used in support of institutions adhering to the orthodox faith. It was the pleasure of the editor to know Mr. Jarman, known then as "Frank," many years ago at Union University in Jackson, Tenn. He was about the first person we met when we arrived at a young boy away from home at school for the first time. Mr. Jarman's father was at that time chairman of the faculty and we boarded in their home. Another school friend of the same place and at the same time, Mr. W. R. Spight, recently left a million dollars to be used for missions and Christian education. Thank the Lord for men and women who know what to do with their money.

Per capita gifts of Southern Baptists last year to local work, \$5.40; to missions and benevolences, \$1.11.

Dr. D. M. Nelson, president of Mississippi College, delivered the address before the graduating class of Hinds Junior College at Raymond last week.

The meeting at Philadelphia closing May 9 added 29 to the church, 14 by baptism. Pastor D. A. McCall was assisted by former pastor H. W. Shirley.

The field representative of Howard College, Baptist school in Alabama, visited eighty high schools in the past year. That's where students come from.

Dr. Richard E. Day who wrote in the past few years biographies of Spurgeon and Moody, which we have read with profit, will write biographies of Bunyan and Robert Murray McCheyne.

One brother reporting the Convention in New Orleans says that the brethren who spoke on the Holy Spirit "gave a good account of themselves." This would not seem to be following the example of the Holy Spirit.

The American Institute of Public Opinion sent out a questionnaire asking Protestants if they favored a union of all Protestants in one church. There were 56 for and 44 against. Did any reader of the Baptist Record get a copy of the questionnaire?

Satan is assuming the role of an angel of light again. The brewers are now proposing to see that the text books in the public schools have nothing prejudicial to their business. We see frequent fulfillment of the vision of John in Revelation where one third of the fountains and streams were poisoned.

The Judson Press has just issued "Your Money and Your Life" and other sermons, a book by W. S. K. Yeaple, a pastor in Rochester. Four of the sermons discuss the financial problems in the church. Besides these there are five sermons on general topics and three for special days. The price is \$1.00.

Sunday school superintendents who are seeking to be proficient in their office may find help in a booklet just from the Judson Press written by O. P. Campbell, called "The Superintendent Wants To Know." A companion book to this, "Teaching Primary Children," by Mary Grace Martin, will help those in that department. Each sells for thirty cents.

The Watchman-Examiner says that twenty-five years ago there were nine papers of general circulation in the Northern Baptist Convention. Now only one. The Watchman-Examiner has been able to continue because friends contributed a trust fund to cover deficits. We hope its managers may receive large increase in its trust fund and in circulation, which is richly deserved.

Dr. E. P. Alldredge who specializes in statistics says that there was a serious falling off in the number of baptisms in Southern Baptist churches in 1936. And it doesn't help to learn that other religious bodies are worse off than we are. For example, Dr. Alldredge says that it took 23 Southern Baptists to make and baptize one convert; it took 42 Northern Baptists to make and baptize one convert; it took 32 Northern Presbyterians to baptize one convert; 95 Northern Methodists to baptize one convert, and 38 Southern Methodists.

The messengers to the Convention voted down a proposal to charge a registration fee of \$1.00 from each messenger. We want to go to the Convention but we want the mission boards to pay for it.

Letters of recommendation are now and then requested of and given by friends to enable an applicant to secure favorable consideration or a desirable position. And they are given cheerfully and may be used effectively. This may be true in the case of preachers. But Paul said he did not need, as some did, epistles of commendation to you or from you, 2 Cor. 3:1. And the reason he gives is, "You are our epistle." They were the demonstration of what he could do, the proof of his apostleship. And he said they were known and read of all men. That is the best recommendation or testimonial that a man can have. In the case of a preacher, it is the kind of church that has grown up under his ministry. Men like Paul do not need to be recommended. We heard Dr. Len G. Broughton say once, "Let me see the shavings, and I can tell you how a man has been shoving the jack-plane."

Dr. Cammack while reporting a Convention does not fail to speak his mind about what goes on. What he says or the way he says it, or something, makes his message worth listening to. Here is a paragraph taken from his report in the Herald when he refers to Dr. R. W. Weaver's report for the "Committee on Public Relations": "The report concluded with rather comprehensive resolutions, which were adopted without debate. One wonders if many of the messengers realized that these resolutions, approved by the Convention, (1) asked every Baptist church in the South to 'take at least one Special Offering each year,' which is not in harmony with the action of the Convention on Special Offerings, and had never even been considered by the Executive Committee or promoters of the Cooperative Program; (2) that persons who are 'missionaries of the Home Mission Board' may serve as chaplains in the army or navy, and be paid by the Federal Government, which appears to squint at union of Church and State; (3) that colleges, whose students receive N. Y. A. funds be 'put on the spot.' While on this subject some are wondering if the Convention, as a whole, knows about, and approves the present plan of the Convention, and of the Woman's Missionary Union, in requiring the entertaining city to put up several thousand dollars to give free entertainment to a considerable group of men and women, who receive very good salaries, and also are allowed expense accounts, and to pay for the cost of pageants, and corsages, and entertainment for the wives of the men, and husbands of the women, who are officers of the Convention Boards and Auxiliaries. This may not be a union of Church and State, but it is a sort of union of church and a city, and has now reached a point where, were it not a religious organization involved, it would be called a 'racket.' At least one group of twenty or more men and women met in New Orleans and discussed this situation quite frankly. They were of the opinion that if a sum of several thousand dollars be required of the entertaining city that it be used to help pay the expenses of those pastors and women religious workers who receive a very small salary, and not go to the highest salaried people in the Convention."

Sparks and Splinters

Dr. J. W. Lee of Batesville preached for Dr. J. Norris Palmer at First Church, Baton Rouge, on the Sunday of the Convention.

In four years time the debts on Southern Baptist institutions have been lowered by about \$2,000,000. They now stand at \$3,858,894.45.

S. J. Rhodes, one of our Mississippians who has been pastor a few years in New Orleans, becomes pastor at Gillsburg, back in his native state.

Dr. Sampey was elected for the third year as president of the Southern Baptist Convention, but a resolution was adopted favoring a two year limit for the future. But this does not fix the time.

Dr. Geo. W. Truett recently passed his seventieth milestone. How grateful we are for his years of glorious service, and that his strength continues undiminished. May the Lord lengthen his time and multiply his power.

An Arkansas preacher was elected to preach the sermon before the Southern Baptist Convention next year in Richmond, namely E. P. J. Garrott. And Pastor E. H. Westmoreland of Leland, Miss., was elected as alternate.

It is said that the registration at the Convention in New Orleans was the largest since the basis of representation was changed nine years ago, reading 4,507 this year, and it is thought many who went as messengers did not register.

Pastor C. H. Franks of West Helena, Ark., has just had Rev. Frank Adams with him in a meeting. The music was helpful. Mr. Adams is said to be a good director and personal worker, deeply spiritual. The singing was the best the church has known. There were 76 additions to the church, 67 by baptism. There have been 100 added to the church this year. On Sunday 334 were in Sunday school and 112 in B. T. U.

President D. M. Nelson has notified pastors of a special course in Race Relations to be taught by Missionary Noble Y. Beall in the summer school of Mississippi College June 3-22. At the conclusion of the course there will be a conference on Race Relations beginning Thursday 8:00 P. M., June 17, closing Saturday the 19. The special purpose of the course and conference is to produce better relations between the white and negro races in the state. There will be specially selected speakers and open discussion.

If you are interested in figures, those who have made the most recent count of Southern Baptists say they number 4,482,315, belonging to 24,671 churches, which means a gain over last year of 134 churches and 92,898 members. There were baptized last year 191,993. When the Convention was organized in 1845 there were only 250,000 white Baptists in the constituency, and 100,000 negroes. Now the negro and white Baptists in the South, number some eight millions.

There are a goodly number of churches, Sunday schools, W. M. U.'s, and B. T. U.'s who have sent in their Mother's Day offering for the Baptist Orphanage, but there are a greater number who have not. Please make investigation and see if your church or organization is among this number and forward your offering immediately. If the matter has not been presented publicly to the membership of your church, it is not too late. We are hoping that every church in the state will send us a worthwhile offering. We are able to take care of the children only insofar as our Baptist people make offerings to this worthy cause. We make appeals only on Mother's Day and Thanksgiving. This is the time for us to make an appeal for a worthy cash offering from every church. We are counting on you. Do not fail us. Mention this publicly to your church membership and we know they will respond. We are counting on the pastor to lead his church in this offering. Please accept my thanks for your cooperation in this matter.—W. G. Mize, Supt.

The simultaneous evangelistic campaign in Jacksonville, Florida, resulted in 437 additions to the Baptist churches.

At St. Louis last year the Convention voted to require from each messenger a registration fee of one dollar to meet the expenses of the session. Evidently this did not prove popular, so the Convention went back to the old way of allowing the boards to pay the expenses.

Dr. T. J. Barksdale of Louisville, Ky., stopped off after the New Orleans Convention to visit relatives and friends in Mississippi. It was a great pleasure to have a few minutes with him at Baptist headquarters. His friends down this way follow him with much interest.

Upon recommendation of the Executive Committee the Southern Baptist Convention authorized the discontinuance of the Home and Foreign Field, monthly publication, and that the material usually found in it be supplied through other publications of the Sunday School Board. The passing of the H. & F. Fields will bring sincere regret to many, but the losses on it were so heavy that it was thought impractical to continue it. The state denominational papers are now carrying more missionary information than ever before.

The prohibition elections in Mississippi last week were quite satisfactory. Three counties voted against the sale of beer and wine by decisive majorities. Two of them, Covington and Simpson, had voted the same way before. But a court decision had ruled the elections illegal because some technicality of the law was said to have been violated. But these people were determined to put the beer bums and barons out of business. So the vote was repeated. The other county, Lincoln, had not previously voted. A strong fight was made particularly by a drinking, unscrupulous politician from another county, to carry the county wet. An effort was made to deceive the people into believing that the loss of beer would increase taxes. But the majority of the people could not be fooled. We congratulate the good people of Lincoln County for their successful fight. Dr. Arrington of Brookhaven was chairman of the prohibition committee. The Methodist and Baptist pastors, Dr. Neill and Dr. Davis, did good service in a good cause. Other counties are lining up for the fight and the cause of temperance will triumph.

Why the command to ask God for what we want? If God is good will he not give us all we need anyway? Why is it necessary to ask, to pray? There are good reasons why this is true. God does give to all men unconditionally, yes to all men, and he does it without their asking. In the very same verse where we are told to "ask of God," we are told that he "giveth to all men unconditionally," James 1:5. The two things are put side by side. Then why ask? It is true that God does give some things to all men without their asking. But there are others that are reserved for those who ask. The best gifts, the highest gifts are bestowed only on those who ask. God wants us to contact him. He wants personal touch with us. And this can be only when it is mutual. God loves us and so he wants us to love him. He wants some response in us. We are in God's image, made that way on purpose, and communication is between persons, and must be reciprocal. God wants us to know him. In this is our highest good, and this knowledge of God requires some personal activity on our part, some response, some effort in us. We are more than mere matter or mere animals. We ought to know our dependence on God, and we ought to acknowledge it. This can be done practically only by asking God for what we want. We appreciate more, are more grateful for, what costs us some effort to get. The struggle to acquire enhances the value of what we get. And this is as true of prayer as of anything else. It is good for us if we have to "strive together in prayers," Rom. 15:30. So Jesus says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you."

Two "community churches" have gone out of business in Denver this year. Doesn't seem to be a popular move, nor endowed with spiritual vitality. The house used by one of them has become a dance hall with a bar.

Pastor E. C. Kolb of Cheraw, S. C., lost a small black suitcase on Highway 90 within 30 miles of New Orleans on Monday, May 17, as he was returning from the Southern Baptist Convention. If any reader heard of it, write him.

Mr. and Mrs. Roy M. Dykes of Houston, Texas, tarried with friends in Mississippi a few days after the Convention in New Orleans. They favored Baptist headquarters with a visit. Brother Dykes is pastor of a good church in Houston. He's good enough to fit a worthy church in Mississippi.

Dr. William L. Poteat, president emeritus of Wake Forest College, North Carolina, will deliver the commencement address to the graduating classes of Stetson University, DeLand, Fla., on Monday, June 7. Dr. Allen S. Cutts, pastor of the First Baptist Church, Pensacola, will preach the baccalaureate sermon. Stetson, the Baptist university of Florida, has increased its student enrollment from 372 to 790 in the three years of the administration of President W. S. Allen.

There may be room for difference of opinion as to the propriety of students in denominational schools receiving government financial assistance through the National Youth Administration. Anyhow there is difference of opinion among Baptists. We have not heard of any opposition to it in any other denomination. It certainly behooves us who are doubtful as to its propriety to come ourselves to the help of these young men and young women who need assistance in order to get a college education. If we oppose the government's helping, then we must help. And if the government does help, there is still need of assistance from US if not from U. S. It costs more to get an education today than ever before. There are hundreds of young men and young women being graduated from our high schools now that ought to go on to college. They ought to go to our Baptist colleges, and we Baptists ought to help them to go. Recently a group of men promised \$1,000 for scholarships to young women to enable them to go to one of our colleges. This number of givers ought to be enlarged and the amount contributed ought to be multiplied. If you have the money our college presidents can tell you how to put it to good use.

A certain religious paper, not Baptist, has a department of "Questions and Answers." Recently one of the questions asked was whether Jesus instituted the Lord's Supper, or did it originate afterwards with Paul. Of course, this infant could have found the answer to his question in the Gospels. But he would not plead guilty to being an infant or an ignoramus. He is one of those wise guys who doesn't believe what he reads in the Gospels. Oh, no, that is for those simple people who believe that the Bible is the Word of God. He doesn't believe that. But he goes to Chicago for his information about what happened 2,000 years ago! Chicago is the up-to-date source of knowledge! This poor inquirer is like King Saul who sought not the Lord when he wanted to know. He must needs go to the witch of Endor, the necromancers who "peep and mutter," Isaiah 8:19. And what did this modern wizzard of Chicago do when asked for information? Why, just wiping his spectacles a bit and looking extra wise he assumes the cap and gown of superiority and hands down his decision, passing judgment on Matthew and Mark and Luke. Isn't it funny, (or is it phoney?) how men, "professing themselves to be wise, they become fools," Romans 1:22. The meek will be guide in judgment." As between these wise owls who look through their modernistic spectacles at the word of God, and "Prince Ali Bendo" who looks through his crystal ball, or Joe Smith who reads the golden plates through a magic lens—don't they give you a pain?

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GREETINGS FROM SOME OF OUR MISSION FIELDS, GIVEN AT W.M.U. CONVENTION

A Report of the W.M.U. Meeting Will Be Given Next Week

Woman's Missionary Union of Brazil

The Brazilian W.M.U. has very special reasons for thanksgiving and praise, for in 1936 one more forward step was taken, the installation of permanent headquarters. Four rooms in the new Publishing House building at Rio de Janeiro are ours, legally and permanently. They are beautifully finished and furnished, all due to the help received from the Lottie Moon Christmas Offering. The lovely smile of Miss Mallory from her portrait on the wall contributes to the serene and gracious atmosphere and seems to bestow a benediction on the daily task. From the broad windows we look out over the hills and in the distance see the statue of Christ on the summit of Corcovado, reminding us of our responsibility to introduce a living Christ to the multitudes who cherish an image of stone and to it address their supplications. By our most recent statistical report we see that 52½% of our women report themselves as tithers, and that each one made an average of nine evangelistic visits during the year. We are especially emphasizing the evangelistic note, and hope a rich harvest of souls may be the result of increased effort. To our dear friends and fellow-workers in the Southland of the other America we extend our most cordial greetings. We thank God upon every remembrance of you, for your fellowship in the furtherance of the Gospel, for your help, for your encouragement, for your prayers. May God use you and us for the bringing in of His kingdom.

—Ruth M. Randall

Woman's Missionary Union of Central China

Loving greetings to our "big sisters" in Christ across the ocean. Our hearts and thoughts will be with you in prayer at your annual meeting in New Orleans. The women of Soo-Seng-Sih W. M. U. were grateful and thrilled over the fraternal message you sent us by Miss Mallory at our Twenty-fifth Anniversary combined with the Hundredth Anniversary of Baptist work in China. The dawn of Christianity is the new life of womanhood in our country. Special hymns were sung by one hundred women for the Centennial celebration and by twenty-five women for the Silver Anniversary of our W.M.U. Glory to God in the highest. We are deeply indebted for the coming of our dear pioneer missionary, "Mother Shuck" and her fellow workers. The atmosphere was warm when Mrs. Ling, our secretary, reported her trip to America and her training in W.M.U. work in the States. Thanks to the women of the Southern Baptist Convention and especially to the women of the Virginia W.M.U., under the leadership of Miss Blanche S. White, for the service they rendered us in His name. The tie of fellowship has bound closer every day. The Soo-Seng-Sih W.M.U. is composed of officials' wives, business women, mission workers, those who work in the factory and the like. Each society is making her special efforts for the Master this year. The number of personal workers has been increased and some new societies have been added since last fall. Little by little our W.M.U. spirit has been rising above the horizon. Mrs. W. is a dear old soul. She has nothing but two pigs in this world. Poor and scanty she is in the flesh but rich and happy in her Christian life. Mrs. W. attends the W.M.U. meetings faithfully. One day she failed to come. She was busy with her pigs. On her way to the market she stopped by the church and left her copper on the desk and said, "Let my little money go in His name to preach to the unsaved ones. The Gospel Message has been a blessing to me and I want to share it with others." For years it has been our greatest desire to train our women into leadership in order to increase the work. But there was not much prospect to move them because they did not see the vision. Yet ye walked by

faith and waited with patience till we received the "early and latter rain." A shower of blessing came upon us at the Centennial and many of our women have been springing into the spirit of leadership and working among their fellow members. Mrs. X. and Mrs. C. were appointed as alternates for a certain committee meeting. It was interesting to see how each was anxious to attend the meeting for they are not ashamed of the Gospel of Christ, but it is a blessing to those who render service. Finally Mrs. C. left her two little children at home and was the first one to come to the meeting, while Mrs. X. put aside her daily work eagerly waiting for her chance to come. The Day of Prayer around the World was enthusiastically observed by our women and young people at the different places. May the divine power of His Holy Spirit renew our lives to the glory of His name. At the same time we beg you to remember that your "little sisters" in the East are immature and ignorant in many ways. It is our joy and confidence that you will strengthen us and our work with your continual help and prayer.

Mrs. F. Y. O. Ling, Secretary

Woman's Mission Union of Nigeria

E ku ise Olorum O! (We salute you for your work in the Lord.)

The Nigerian W.M.U. sends loving Christian greetings to our sisters in the Southland, and pray you God's richest blessings as you labor together with God. In 1936 our Union suffered a great loss in the beloved "Mother" Mrs. Agbebi, who for many years was the faithful, honored W.M.U. president. The influence of her radiant life is still being felt, and the work goes steadily forward. New and needy fields are being reached because of the Lottie Moon Christmas Offering. The Girls' School at Abeokuta, where future W.M.U. members and leaders are given Christian training, is another grateful recipient of your love gifts. For these we thank you. During 1936-37 some 15 or 16 district schools of one week each were held, in these W.M.U. methods, Bible study, personal service plans, home sanitation and infant welfare were stressed; and helpful practical demonstrations and inspirational messages were given. In June a meeting of leaders from over Nigeria met at Abeokuta for three days of planning and studying. Young people have not only enjoyed the programs as given in the Nigerian W.M.U. Year Book but have memorized helpful Bible passages and at the 1937 convention the district winners will compete in the Nigerian contest. The Christmas and other seasons of prayer are being held with greater interest. The work in the Niger Delta where Mrs. Carson is giving much of her time and loving service is most encouraging. Many tithers are reported among several different tribes. A society in one tribe is caring for little castaway twin babies of another tribe who believe twins to be "from the devil." Day by day the influence of your prayers and gifts is being felt in this benighted land, where the Christian woman only is given her rightful position in the home and community. Pray for us.

Ruth Walden

Palestine

Beloved sisters in the Lord, who with us are His witness and are looking forward to His return, when we shall all rejoice together for victories won, and sheaves gathered in. With hearts full of gratitude to God for all His benefits to us during the past year, and praise for the vast opportunities for service, we send our greetings. In spite of the fact that this, the land of our Lord has suffered greatly the past year and is facing a very serious unsettled condition at this present day, and is doing much to create distrust and dislike to all foreigners of which the missionaries have to take their share, the mission goes forward. Much has been accomplished in bringing the evangelical message to the hearts and understanding of the women of this land. Palestine is the land of languages, often the message has to be given in

two or more languages in order to bring home the truth to their hearts. Many of our women have expressed a deep interest and we believe will yield to the wooings of the Holy Spirit ere long, pray with us for their salvation. The women of Palestine and Syria are unlike our women in the homeland who have the freedom to step out openly and fearlessly for their Master. Hence the results are much slower among them. They need more faith and spiritual help, when they do come out for Christ, because, of the many hindrances put in their way. We thank God for your every remembrance of us and your faithful prayers. It is indeed a great encouragement to us to know although separated by vast distances, yet we can and do meet at the same Mercy Seat. The gift to our work out of the Lottie Moon Christmas Offering was again a great blessing, we shall never cease to praise our God for it, nor cease to thank Him for your faithfulness to His work here. We long to enlarge the Good Will Center, there is much more land to be possessed, much more to accomplish for Christ. You of course know that the only building to carry on the work of the Good Will Center is to come down as soon as the road comes through here. We are praying for a new building before this one goes. Last summer our young people desired to begin a miniature Ridgecrest, it was my privilege while home to be at Ridgecrest for a short while. Of course after they heard about all the wonders of the place, it was quite agreed that we needed a place. Mt. Carmel was decided upon as the ideal place. So now we are praying that it will be realized ere long, this summer if possible. Pray with us for this, and that these young people may be drawn nearer to Christ and established in Him, that they may become the future Christian leaders and workers in the land. We never shall be able to thank you all for what you have done and we also realize that without you we can not press ahead.

Elsie B. Clor

REVIVALS AND BEER CAMPAIGNS

N. S. Jackson

The people of Mississippi do not want beer and wine. Forty-four counties have voted and thirty-nine voted beer and wine out. The best time of all the year is at hand to start a county campaign to vote beer out. The summer revival season is near, and if a number of counties will start NOW beer and wine can be voted out of twelve or fifteen counties in August. Start circulating petitions, get twenty per cent of the qualified electors to sign the petition, and have them ready to present to the July meeting of boards of supervisors. Ask that election date be fixed more than thirty days after the action of the board. This will give opportunity to reach and arouse the people in revival meetings in July and August. A form of petition is given:

"We, the undersigned, constituting more than 25% of the duly qualified electors of _____ County, Mississippi, hereby petition the Honorable Board of Supervisors of _____ County, Mississippi, to call an election to determine whether or not the transportation, storage, sale, distribution, receipt, and/or manufacture of wine and beer, as provided by Chapter 171 of the Acts of the Legislature of 1934, shall be excluded and prohibited in _____ County, Mississippi."

In the words of friend Goodrich, "Let's Go."

Lt. A. L. McKnight is transferred from Winnfield to Jonesboro, La.

Ministerial Education by action of the State Convention is given special consideration in June, as that is education month. Dr. M. O. Patterson, head of the department of Christianity at Mississippi College, is sending out an appeal to all the Sunday schools for a special offering for the young preachers in college. He can help them only as the rest of us make it possible by our offerings.

EDITORIALS

WAS PILATE A SKEPTIC, OR CYNIC, OR JUST STUPID?

A good many years ago we had the good fortune to see the original painting "Christ Before Pilate," and to hear an explanation of it given by Dr. Jno. A. Broadus, as he pointed out the figures in the scene and spoke of Pilate's dilemma. Copies of the picture have since then been given wide publicity. Of course the chief figures on the canvass are Jesus and Pilate. Jesus is calm amidst the excited throng; and Pilate is pitiful in his helpless perplexity. The story in the gospels is full of deep interest.

There are several dramatic moments in the brief court trial before the Roman official, but the one that now engages our attention is when Pilate asks Jesus if he is king of the Jews. To this Jesus replies that his kingdom is not of this world. Pilate trying to get a definite charge says, "Art thou a king then?" Jesus replies that he is, that he was born and came into the world to bear witness unto the truth, and that every one that is of the truth hears his voice. This only makes things worse for Pilate, who says, "What is truth?"

What was back of this question? What was in Pilate's mind? What prompted the question? What was the motive of it? Did he wish an answer to it? Was he cynical, skeptical or stupid? Any one of these attitudes of mind make it difficult to know the truth. Let us look a little into these attitudes.

If he was skeptical it means that he was not in a hopeful or expectant attitude, but that he was confused and bewildered. Here was one before him who talked about truth. But people who talk about truth differ widely among themselves as to what it is and where it is to be found. Philosophers and religionists are divided into as many sects or groups as there are opinions, each claiming to know and possess the truth. Here is Mr. Average Man who has listened a little to each of them, and the more he listens the more he is confused. How shall he know who is right or whether any of them is right? The Greeks have assumed to teach the world, but they are themselves not agreed. The Romans have set up shop as philosophers of the practical, the world's realists. And here is Jesus a Jew claiming that he was born to tell the world what is true. What is Pilate to think. So listlessly he asks "what is truth?" Who knows? What is truth?

Oh was he a cynic? A cynic is a man who believes none of it; who thinks the whole business is a delusion. Truth? There is no such thing as truth. It is simply an ignis fatuus of philosophers or prophets; just an illusion. Or if there should be such a thing, the game is not worth the candle. It is a soap bubble that lures you this moment and is lost the next. It is just a figment of the brain, maybe of a disordered brain. It simply does not exist in fact or at least nobody has ever found it. Forget it, and get busy with something that makes meat and bread. If you got it, you wouldn't know what to do with it, and nobody else could tell you. What is truth? Was Pilate a cynic?

Or was he just plain stupid? Was he just "dumb" when he heard Jesus talking about truth. "Truth?" What do you mean? "Truth?" That's something else. I don't understand you? Here was Pilate, a Roman Governor, sent there to keep the peace among a little nation of people who could make more trouble for their size than anybody in the Roman empire. Something was always threatening to jump up and make trouble, and the Roman officer had to keep his eyes open and a strong guard close by for any emergency. Pilate was a practical man, a man of affairs. He knew what a sword was, what a legion was, what law and executions were. He knew how to meet force, with force. His word was law. "I have power to crucify thee, or to release thee." He knew a lot of things. But truth? Well that is a new one on me. Ex-

cuse me, but I don't know what you are talking about. A man? Yes I can see a man; but an idea? No, I don't know what that is. The sun, moon and stars, I can see them but the law of gravitation? I have never seen that. And this thing of relativity, you are too hard for me.

When you get to talking about "truth," you are not speaking Pilate's language. "Why do ye not understand my speech? Because ye cannot hear my words." John 8:43. We rather think Pilate was just honestly stupid, as he looked at Jesus with perplexed eyes and his mouth half hanging open, he said, "What is truth?" O, yes, there are great executives, who know the worth of a dollar, but have never learned the worth of a soul. There are "hardheaded business men" whose hearts too are hard when you talk to them about the kingdom of God. There are some of them who are quite at home in the counting house, or in a horse trade, or at the top of their wits when selling you a car or an insurance policy; but they are as dumb as an oyster in a prayer meeting, or in the presence of a soul inquiring "what must I do to be saved?" It is possible to be smart as a whip in a trade, but as blank as a wall when somebody talks about the truth of God and His kingdom. Pilate seems to have been quite stupid in that which mattered most. He asks "What is truth?" when the Truth was standing before his face.

—BR—

JEHOVAH MY SHEPHERD

—O—

All theology that is worthy of the name is born of personal experience. Theology is not a science for specialists or speculators, it is what men know personally about God. The names by which God is called in the Bible are the embodiments of qualities or attributes which have come to us by His self revelation. And by revelation we do not mean some manifestation made outwardly, but the making known of His nature to us by intimate inner experiences of soul. It is of such a revelation that Paul speaks when he said, "When it was the good pleasure of God . . . to reveal His Son in me, that I might preach him among the Gentiles." This revelation may be accompanied with an appeal to the physical senses, but it is certainly not limited to it. So don't let anybody lead you to believe that theology is a thing too high for you, or far away from you. Your theology is what you personally know about God.

It is not difficult to see the application of all this to the words of David in the Twenty-third Psalm, "Jehovah is my shepherd." These two words themselves, Jehovah and shepherd, embody and convey to us the attributes of God in terms of David's personal experience. Jehovah is the name under which, or through which, God made known His ways unto Moses, His "holy memorial name," and so now comes into personal and constant and covenant dealing with Israel. It is the name which declares His personality, that He is the Living God, that He can and does come into personal communication with men, to manifest himself to them, to live with them and in them. He is no longer simply the transcendent Infinite and Almighty, but the immanent personality with whom we have to do.

Henceforth He is the God of Israel. Their interests and their destiny are wrapped up in Him. The name becomes forever identified with their history and their hopes. It does not mean that He is a tribal God, but that the one true and living God has made himself known to Israel, and they have become His people and He has become their God, forever and ever, from generation to generation. And now this God of Israel, Jehovah, has become the personal Shepherd of David, who accepts in his own person the proffered provision and protection offered him by the God of his people.

Jehovah reveals himself to us in such ways as our habits and experience make possible. To David He was a shepherd, "my shepherd." And the figure is fortunate for the relationship of shepherd and sheep furnishes the analogy that

enables us to understand God's dealing with us. Since Abraham the people were shepherds. Their property was in sheep and cattle. The hillsides and valleys were dotted with flocks and herds. David grew up among the sheep folds of Bethlehem, and here are the lessons he learned about Jehovah God to whom he looks as his shepherd.

The sheep have no worries as to where today's and tomorrow's supplies are coming from. That is the business of the shepherd. A little child has no anxiety as to how his physical needs are to be met, not if he has a father or mother. And the more like little children we become the more the Lord is pleased with us. The pastures are green and the water is abundant. But David's reference is not primarily to physical needs. The fulness and quietness and peace here spoken of are the conditions in which the soul lives when we are trustful of the goodness of God. The soul is "restored" by the restful trust in Him. The ravages made by anxiety, the reduced nervous and spiritual energies are rebuilt by the committing of all our interests to Him. His strength is as the mountains. His love as the wide expanse of the sea. His word is as soothing as the waters of the summer brook.

He guideth me in the paths of righteousness. We do not need to be in doubt as to where to go and what to do. He makes no mistake and those who commit their way to Him need have no fear that they will not come out at the right place. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever, Is. 32:17.

Not all of our pathway lies upon the sunny slopes and in the green vales. Sometimes we will walk through the valley of the shadow of death. The Lord knows the way to the larger experiences of grace and the heights of glory. They may and sometimes do pass through the narrow and dark defiles. We cannot always see the road or know the reason why we are led through dangers seen and unseen. But the shepherd knows the way and we may feel the touch of his rod and staff, hear his footfall or his voice, and we will fear no evil, for He is near. Nothing can harm the soul that has been committed to His keeping.

And then the figure changes, and we become His guests. He spreads the feast before us where we may satisfy our souls with no fear of molestation. The enemy stands at a safe distance when we sit at the Lord's table. The protection of His hospitality is our shield. And not only does He satisfy us with all that can nourish the soul, He anoints our heads with oil. As the honored guests at His board, we are given every personal consideration. The feast is then crowned with the full goblet of the wine of His love. "My cup runneth over."

The psalm concludes with a burst of confident assurance and expectation for the future: "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell forever in the house of Jehovah." David's song closed with the covenant name of Jehovah, with which he began. The past and the present point the way to and show the nature of the future.

—BR—

There are said to be 208 Negro Baptist churches in New Orleans.

Dr. C. E. Maddy of the Foreign Mission Board has cabled to Rev. Leo Eddleman, missionary in Palestine permission to return to America in June. Brother Eddleman and Miss Sarah Fox are expecting to be married in July at Morristown, Tenn., and they will return immediately to their work in Palestine.

From the Baptist Messenger: A Baptist preacher, who is a locomotive engineer, went to the heart of the question involved when he said, in substance, "I am a union man, one hundred per cent, and I would never get on my engine without my card; but I do not want the Southern Baptist Convention, which is primarily spiritual in its purposes, to become involved in labor controversies, for that might keep me from leading a non-union man to Jesus Christ."

The Foreign Mission Board will establish a seminary in El Paso to train workers from Mexico to Mexico.

Americans accustomed to freedom of the press and of speech are amazed that people in Germany can hear over the radio only what the government wants them to hear, and that it was three days after the Zeppelin was destroyed before the people in Germany were permitted to know about it. In Italy most English newspapers and some from America are not allowed to be brought in. No wonder the people are suffering with intellectual pellagra. Of course it has long been the policy of the Catholic church to let their people have access to only such sources of information as please the hierarchy.

Last week we mentioned "three books you ought to read," which were published by The American Tract Society as a result of a prize offered for the best book on some fundamental Christian doctrine. Since then we have received two other books, the result of this offer. One is "The Christian Evangel," by Dr. John McNicol, a Canadian preacher and Bible teacher. The other is "The Cross of Christ" by Dr. G. P. Pierson, who has been many years a Presbyterian missionary in Japan, and the author of a number of books in Japanese. These books are a good interpretation of the heart of the Christian message. And can be had for \$1.50 each.

There are hundreds of people, we believe thousands, reading the Baptist Record today who would have never read it, if we had not gotten somebody to go get them. And there are hundreds of young people not in Baptist colleges today who would be if somebody had gone after them. The Lord knew people would not come into the kingdom of themselves. So he commands us to go out into the highways and hedges and compel them to come in. People are not breaking their necks to get what is good for them. They must be persuaded. We wonder why the movie houses are full. There is no mystery to that. They do more advertising than all the religious institutions in the world put together. It must pay to advertise.

The death of Mr. John D. Rockefeller at Ormond Beach, Fla., on last Sunday in his ninety-eighth year brought to a close one of the most remarkable careers of modern times. That a man could in the course of a life time, starting with nothing accumulate one of the greatest fortunes ever amassed is marvelous in itself. But that he should do this and at the same time preserve his soul, is a miracle of grace. He learned to use what he made to do good, and thus prevented his wealth becoming a curse to him and to the world. Many years ago we heard Dr. Broadus who had been a guest in his home say that he was a genuinely humble Christian, a true follower of the Lord Jesus Christ. Mr. Rockefeller was of course a financial genius, a man to whom the Lord had given power to get wealth. He recognized his stewardship and gave liberally to all kinds of beneficences. Chicago University was due to his gifts. The Rockefeller Foundation, chartered by the U. S. Congress is ministering to people around the world. The Seminary at Louisville was one of the beneficiaries of his benevolence. He was among the first contributors to the Relief and Annuity Board in Dallas. His gifts have run up into many millions. He was a Baptist and always loyal to the church of which he was a member.

W. M. U. PAGE

(Continued from page 8)

Great is thy faithfulness . . . This I recall to mind therefore have I hope.

Let us, beloved, in this opening devotional service of this Convention, bow in all reverence before Him while we PRAY. . . . Pray for a deeper gratitude for His many mercies. Pray for a deeper consecration to that work whereunto He has called us. Pray for a God-given ability to receive and transmute power—His power as witnesses until we realize the fullness of THINE is the kingdom and the power and the glory forever.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Tutwiler:

One of the busiest pastors to be found is Pastor F. O. Martin of Tutwiler. His people love him and back him in his work. In a meeting with his deacons, when he made it known that he approved of the plan of sending the Record to every family, the deacons said, "O. K." So, beginning June first all Tutwiler Baptists will get the Record.

We spoke to a prayer meeting audience of around 50. Few towns the size of Tutwiler can boast of a prayer meeting crowd so large.

Incidentally, even fires do not prevent deacons meetings at Tutwiler. When the alarm sounded we just adjourned the meeting, went to the fire and then came back for the meeting.

Tallahatchie County has subscribers as follows: Phillip 2; Paynes 2; Webb 10; Tutwiler 9; Swan Lake 1; Sumner 14; Glendora 3; Enid 3, and 5 R. F. D.; Cascilla 21; Charleston 44 and 4 R. F. D.

Marks:

Eleven o'clock at night is a late hour for a preacher, but Pastor George Gay was good enough to wait for us. He liked the plan of letting all the Marks Baptists enjoy what a part of them enjoy and expects Marks soon to be on the list of churches where all families get the Record.

We took the liberty to question a few folks at Marks and all of them were loud in their praise of Pastor Gay. The debt is being reduced, the attendance is good, and the people have a mind to work.

Quitman County has subscribers listed as follows: Belen 15; Crowder 2; Falcon 1; Sledge 15; Lambert 1; Marks 10 and 5 R. F. D.

Sardis:

We found Pastor Storie in high gear, having just closed a meeting led by Chester Swor. There were 8 additions and the church left at a high tide of spirituality and an especial spiritual revival among the young people.

Sardis has 90 tithers and more promised.

Recent repairs include the installation of a \$2,500 furnace, \$25.00 a month is being put aside as a building fund.

Congregations are good and what is rare—the evening congregation is as large as the morning crowd.

Pastor Storie likes the plan of having all his people get the Record and expects to see the church adopt the plan soon.

Panola County subscribers are as follows: BATESVILLE 41; SARDIS 38 and 7 R. F. D.; Como 12; Courtland 6 and 8 R. F. D.; Crenshaw 20; Pope 12 and 6 R. F. D.; Pleasant Grove 9.

Gallman:

Rev. S. B. Harrington is the pastor at Gallman and if there are busier pastors, we haven't found them.

A fire destroyed their church building, but they have replaced it with a new one.

The Gallman people believe in Harrington and Harrington loves his folks.

Like most other Mississippi pastors he feels that ALL his people need the Record and expects to lead them to adopt the plan very soon.

Copiah County has subscribers listed as follows: Allen 4; Carpenter 2; Crystal Springs 21 and 13 R. F. D.; Gallman 3; Georgetown 11; Hazlehurst 33 and 10 R. F. D.; Shady Grove Church 30; Shiloh Church 15; Wesson 11 and 12 R. F. D.; Rockport 2; Martinsville 1.

THANK YOU

Rev. I. D. Eavenson, Cleveland; Mrs. Jas. T. Shelton, Goodman; Dr. N. D. Timmerman and B. K. Bobo, Clarksdale; Harry Smallwood, Laurel, for subscriptions sent in.

IF SOUTHERN BAPTISTS SHOULD TITHE

By J. E. Dillard

(An excerpt from a talk made at the Southern Baptist Convention in New Orleans.)

There are approximately 4,500,000 Southern Baptists. The average annual income in the United States is more than \$400. In order to be conservative and for easy calculation, let's say the per capita yearly income of Southern Baptists is only \$300. Multiplying the number of Southern Baptists by the average income gives \$1,350,000,000 as the total annual income of Southern Baptists; one tenth of this \$135,000,000.

What could we do with this money?

1. We could add 25% to all pastors salaries and church budgets. This would take \$30,000,000; but we would have \$105,000,000 left, if Southern Baptists should tithe their income.

2. We could double our offerings for missions and benevolences. This would require approximately \$10,000,000 but we would have \$95,000,000 left, if Southern Baptists should tithe their income.

3. We could pay all the debts upon the agencies of the Southern Baptist Convention thereby saving \$240,000 a year in interest. This would take approximately \$4,000,000 but we would have \$91,000,000 left, if all Southern Baptists should tithe their income.

4. We could pay all the debts upon our Baptist State agencies and institutions. This would require about \$12,000,000 but it would leave about \$79,000,000 in interest and we would still have \$79,000,000 left, if Southern Baptists should tithe one year.

5. We could pay all the debts upon our district associations and churches thereby saving approximately \$1,360,000 in annual interest. This would take about \$22,000,000 but we would still have \$57,000,000 left if Southern Baptists should tithe their income.

6. We could endow our denominational institutions thus relieving their burdens, increasing their efficiency, and guaranteeing their futures. For example:

We could give each of our three seminaries \$2,500,000 making a total of \$7,500,000.

We could give our two training schools \$500,000 each, or \$1,000,000 together.

We could give each of our 29 senior colleges \$500,000 each or a total of \$14,500,000.

We could give each of our 21 junior colleges \$250,000 or a total of \$5,250,000.

We could give each of our 16 academies \$100,000 or a total of \$1,600,000.

We could give each of our 24 hospitals \$250,000 or a total of \$6,000,000.

We could give each of our 18 orphanages \$250,000 or a total of \$4,500,000.

We could give each of our 17 papers \$100,000 or a total of \$1,700,000.

This would make a grand total for these institutions of \$42,050,000. But we would still have \$14,950,000 left, if Southern Baptists should tithe their income.

7. We could now give \$10,000,000 to the Relief and Annuity Board, the income to be used to care for worthy and needy aged ministers and missionaries and other families.

And we would have \$4,950,000 left as a contingent fund to care for any thing else that might arise, if Southern Baptists would tithe their income for just one year.

Pray, what would happen if they should tithe two years or ten?

Newell Dwight Hillis, speaking of his classmates who became millionaires, said it was worth all the millions they had to recompense them for not being ministers of the gospel.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

HOW FAR WILL WE PERMIT OUR RELIGION TO CARRY US?

Annual Sermon, Southern Baptist Convention,
May 13, 1937

By Solon B. Cousins, Second Church, Richmond

Scriptures:

- (1) "Jesus came into Galilee preaching the Gospel of God."
- (2) "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid."
- (3) "And Jesus entered into Jerusalem."

For our thought at this hour I raise this question: How Far Will We Permit Our Religion To Carry Us? It is vividly dramatized in three scripture statements which Mark records touching the ministry and life of our Lord. First, Jesus came into Galilee preaching the Gospel of God. Second, And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid. Third, And Jesus entered into Jerusalem.

He began in Galilee. He ended in Jerusalem. That, then, was the end of His patient, passionate pilgrimage. To follow understandingly that ascending road is to enter into The Master's secret, to see the goal toward which always He has been moving, to witness His tragic glory and the beginning of His triumphant, eternal reign. And more—it is to discover the heart of the Christian Gospel and to learn the privileges and obligations of Christian discipleship.

I.

The day Jesus entered Galilee preaching the Gospel of God, Jerusalem was foreshadowed, for The God He came preaching was too great for the frame in which His religious kinsmen had confined Him. The spear point of His teaching was that God loves the world and that was too inclusive for a generation that believed God spoke only the Hebrew language, had His settled abode in one Holy Land and communicated His will to only one race. In mathematics the corollaries are quite as significant as the theorem. Indeed, the theorem is sometimes set to establish the corollaries. And it was the implications of the Gospel of God that disturbed His hearers, aroused their suspicions, excited their fears, and later inflamed their hostilities. For that radical Gospel added another dimension to their Deity. To Sovereignty was added Fatherliness. And if God is The Father of all mankind, that defined man's origin, every man's origin, his place in this universe, his value and the divine intention for him. That defined also the relationship among all men. They belong to one family. And that Gospel which Jesus came preaching in Galilee by the same token brought a new test for all institutions—religious, social, political, economic. And that test is: What do they do to people? That meant that nothing could be sacred to God that is not helpful to men—they being made in His spiritual image. That meant that we are tied up in the bundle of life together and no accident of race or color or conditions or geography can ever free us from a family obligation. Then was the axe laid to the old genealogical tree. For His commission read "to preach the Gospel to the poor, to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that are bruised, to free the oppressed, to proclaim the Lord's year of favor."

As the implications of His Gospel became clearer, the Jerusalem that was foreshadowed became the Jerusalem that was inevitable. Correctly the leaders in church and state foresaw that the spread of this new truth threatened their economic and political fortunes and foreboded the overturning of their most cherished institutions. Quite properly they sensed that if Jesus should have His way, nationalism would collapse, racial idols would be shattered, and an exclusive church become a "House of Prayer for all the nations." So—the allies in fear became accomplices in crime. Meanwhile, the hopes

of Jesus for winning His people to become the channels through which God could effect His purpose for the whole world were dissipated. The issue was drawn. He faced the inevitable alternative.

II.

The ghost of the wilderness temptation appears. Will He accept a shabby success, becoming a popular idol through acquiescence in a safety first policy? Be silenced by the intimidating voices of expediency? Use His conscious power for Himself or at all cost consecrate it "for us men and our salvation?" Go back to loved Galilee and in retirement accept things as they are and come to journey's end in comfort and tranquillity?

With realistic prevision of what lay ahead and poignantly conscious of what He was leaving behind, He deliberately chose to go on. On that road was no frustrated dreamer, no disillusioned idealist, no helpless victim. "I have power to lay down my life, and I have power to take it up." "I come . . . I sent . . . He sent me." Had He not said, "He that putteth his hand to the plow and turneth back is not fit for the Kingdom of God?"

And the spot where Jesus took His first step away from Galilee toward Jerusalem is one of the turning points in the history of mankind. For a few miles on the journey Confucius, Buddha, Mahomet, and the prophets and seers can walk comfortably in His company. But not now. With His face steadfastly set toward His Cross, that is the difference between Jesus and other teachers, between reformers and saviours, between saviours and The Saviour, between a code of ethics and the religion of redemption.

III.

With characteristic vividness Mark portrays Jesus on the "last dark mile." Here is a scene waiting for some insightful artist. Look at it: "And they were on the way going up to Jerusalem; and Jesus went before them: And they were amazed and they that followed were afraid." Only Mark notes that Jesus was going before them. On many a tramp and trail in Galilee they had walked in happy comradeship. Now for the first time He walks ahead, as if a no-man's-land separated them. Something in His bearing was portentous. There was a difference in their Master. No wonder they were amazed, for as Jesus strode on before them a carpenter of an obscure village becomes the costly builder of a new world; the man of Nazareth is now the Son of Man indeed; and the teacher of Galilee is transformed into the Redeemer of the world.

The road is the oldest name on earth for religion. It is the favorite designation of the primitive mind, and the Eastern religions have appropriated it to symbolize their thought of God. Old Testament prophets described as one token of God's reign on the earth the making of a highway and a way where the redeemed of the Lord should walk. Jesus declared Himself to be "the way." The early Christians were known as "men of the way." The writer of the Book of Hebrews, reflecting on the work of Christ, declares He opened up a new and living way. The Prince of Glory must first be the Pioneer of Faith. Now as He enters Jerusalem, an old figure is clothed with new, pointed meaning: "If any man would come after me," He said, "let him take up his cross and follow me to the end."

He enters Jerusalem, having begun in Galilee. And it was His religion that carried Him there. And the Gospel He preached was the religion He lived. At the Jordan He accepted His divine vocation and consecrated Himself to the mission to which God had called Him. On the Mount He was assured that He was the fulfillment of the law and the prophets. Through the overshadowing clouds He heard the approving voice of His Father. The Cross which awaited Him would not break His fellowship with God; the enormity of sin would not destroy His faith in man; nor would the conquest of His enemies conquer His confidence in the ultimate vindication of His truth and the triumph of His Cause. And so,

having loved His own that were in the world, He loved them unto the end.

IV.

How far will we permit our religion to carry us? That is our Lord's question to us—we being Christians. Every generation because of the particular context in which it is set and because upon it has to face up to, and to come to terms with the living issues in which the Gospel is involved. The issue has varied. At one time it was the necessity for Christians to make clear to themselves, against the insinuations of a cynical world, their doctrine of the Person of Christ. Again verbal battles have raged around the validity of Holy Scripture. Again the storm center has been the place and function of institutional religion. In dramatic fashion we have seen the fight for the freedom of the human spirit. And with the disclosure of nature's secrets there was the necessity for clarifying the relationship of science and faith. And within our day skirmishes in the fields of psychology have sent us back to test the validity of religious experience. Now there are some battles which, praise God, we shall never have to fight again. There are some issues which are dead like the Egyptians on the seashore. But the issue which Christians must wrestle with today is: How far are we willing to accept the Gospel of Christ and its implications and relate them to the common and complex life of which we are a part?

What that Gospel is, what the ruling ideas are, and what its purpose is, we know. Thanks to the spade, we have silent confirmations of the facts which have been reported about the world in which Jesus lived. Reverent scholars have placed before us His authentic words. Impartial students have acquainted us with the formative factors of the civilization contemporary with the beginnings of the Christian enterprise. Knowledge we have. We know Jesus as a Face of History, a Fact of Experience, and a Face of Conscience. And we know His proposal for the individual and for the whole world.

And we know the world in which we live. It is a world intellectually perplexed, morally muddled, economically insecure, and religiously wistful. Singularly enough, the ancient antagonisms which confronted our Lord when He entered Galilee preaching His Gospel confront us. They are mammonism, materialism, militarism, an exaggerated nationalism, and added to these the increasing pressure of secularism.

If we are to live in a state of honor with ourselves and with Christ, we cannot evade the issues. We cannot be selective Christians. We cannot in sincerity magnify one aspect of the Gospel as though it were the whole Gospel. We cannot appropriate the consolations and ignore the commands. A citizen who selects the laws he obeys and only those is called an anarchist. A Christian who exempts any area of his personal or corporate life from the "hard sayings" of Christ and claims exemption on the ground that they are oriental imagery, timely for ancient Palestine, but irrelevant for a modern age, is a Christian reservationist, partially Christian, conveniently Christian, fastidiously Christian. It is to travel the silver-ribboned roads of Galilee with Jesus, but to turn back from the road to Jerusalem.

In a day when there is a protest against all authority and a revolt against objective standards of what is right and wrong; when a new time-spirit discredits moral standards for the home, the school, and the church; in a day when disciplines of any kind are disregarded and when the threshold of the church has been lowered to the level of the street, how far are we willing for our religion to carry us in personal ideals of character? How far in protests and in example?

As interpreters and exhibits of the Christian faith dare we preach dangerously and live dangerously? A modest man from the Far East captures the headlines of the press and the imagination of the Western world. His sensational impact upon the younger generation is

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explained by one fact: He courageously follows the implications of his religion. That accounts for Kagawa. He has won the right to preach The Cross, for having been crucified with Christ, Christ lives in him.

How far will we permit our religion to carry us in human relationships? Our Lord was allied with no political party and refused the role of a reformer. Nor did He promote any specific economic system. But because of Law of Love springing from His Gospel of God He established timeless principles which have timely reference to every problem where the rights of persons are involved. He was the champion neither of the "classes" nor the "masses" as such, but of man. Will we take our stand with Him for economic justice, for racial understanding? Will we, looking through His eyes, see that every disturbance is a family trouble, and that only in Him can all things and all peoples hold together? Will we, being Christians, surrender our faith in the power and in the method of Christ to change human nature? And confess that brother must always fight brother? Shall our reliance for keeping the peace be the savagery of the sword or the spirit of The Cross?

Again, how far will we permit our religion to carry us in working with all other friends of Christ? Who but Christians in every land with the world in their hearts can create a new world-order? Who but brothers in Christ can assure a real brotherhood of man? Who but Christians, with an experience of the Grace of God, have a tested, adequate and satisfying Gospel to offer as the hope of the world? How far, then, by counsel, cooperation and crusade will we go with all others who share as we do a common experience, face a common foe and seek a common objective?

Meanwhile facing inescapable issues and unavoidable choices we are confronted by man's oldest temptation. It is in essence the new worldliness. It is the temptation to be "afraid of that which is high"; to trust in cleverness, manipulation, technique and legislation to accomplish what can be permanently achieved only through humble dependence upon God and obedience to His will as He revealed it in the "mind of Christ"; the temptation to adapt ourselves to the "time-spirit" by adopting the methods of the world, forgetting the while that Christians have power in the world only as they transcend the world.

Once more the old alternatives confront us: Christ or Caesar; the Acropolis or Golgotha; the Corsican or the Galilean; the daughters of Greece or the sons of Zion. Indeed going back to Galilee or going on to Jerusalem.

V.

Our central thought this morning has obvious reference to our Baptist household of faith. We affirm we have no creed but the New Testament. So we say together, "Jesus Christ is Lord." We avow that with an open Bible, a teachable mind, an humble heart and The Holy Spirit to guide, an individual can be trusted to work out his own salvation. Moreover our voluntary association of believers rests back not on a code but a covenant. And our covenant is to love one another, to work with one another and with Christ.

Now the corollaries of such a faith impose upon us exacting disciplines. We exalt our freedom. Thus we are on our honor. We stand for a spiritual religion. That presupposes a personal transaction with Christ, and our utter committal to His authority. Thus we are left without options for our procedures. Our commitments define our attitude and point the only way along which we can consistently move. Before every situation which this strange, confused time thrusts at our doors there is just one question we raise: What, in the light of His Word, His Spirit, and His example, is His ruling? And beyond all other authorities, His ruling is final. And there is just one thing for us to do (we being true to ourselves): to await His command and to follow Him—at all cost.

VI.

"And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." Hesitant, dismayed, fearful, yet they followed. They could not see the distant scene, but they saw Him going on before them. That was enough for them—and it is enough for us. They discovered that The Cross was not the end of anything but the beginning of all things new, even as He said. "Wherefore God hath highly exalted Him, and given Him a name that is above every name."

This past year a broadcasting system was opened in Palestine. The first words of the announcer spoken in Arabic, Hebrew and English were, "This is Jerusalem calling." Centuries ago from that little land prophetic voices called a forgetful people to return from their detours to the highway of God. And now once more in a language heard and understood around the world, "Jerusalem is Calling." Jerusalem, the mother of us all, symbol of the Eternal, calling her sons and daughters back to faith in unseen and abiding realities.

But the highest broadcasting station in that Holy City, indeed the highest on this planet, "is a green hill without a city wall." And it rests on the spot where ended the long, costly, redemptive journey from Galilee to Jerusalem. And the Voice that calls speaks a universal language. And it is the Voice that long ago called men from the lakeshore to follow Him on and up. And listening in, We hear it now. "If any man would be worthy of Me, let him follow Me."

Come, my brothers, and

In simple trust like theirs who heard

Beside the Syrian sea

The gracious calling of The Lord

Let us, like them, without a word

Rise up and follow Thee.

So may God grant!

—BR—

COLUMBUS

—O—

With the first Sunday in May we closed in our church our special Personal Witness Month. The last week of the month was given over to a witness of preaching. Dr. F. M. Purser, of Oxford, was our preacher.

The ministry of Dr. Purser among our people was most refreshing. He preached morning and evening and conducted noon-day services at the Baptist Workshop, our Baptist student center. He is a forceful preacher of the gospel of Christ. He deals in a straight-from-the-shoulder fashion with the issues of sin and of righteousness which the gospel raises. He is clear, concise, scholarly and scriptural in his messages. Our people heard him gladly.

The week's meeting resulted in 33 additions to the church, 18 of whom were by profession of faith. During the month there were 51 additions to the church, of whom 23 were by profession of faith. Our church seems to have experienced a genuine revival, for which we thank God and take courage.

—J. D. Franks.

—BR—

THANK YOU

V. M. Carpenter, Starkville; Rev. L. E. McGowen, Jackson; Mr. O. C. Chance, Crystal Springs; Mrs. Bertie Thatch, Heidelberg; Rev. Floyd M. Britt, Silver Creek; Rev. O. B. Renick, Ripley; James W. Long, Sarepta; Mr. James Lippencott, Grenada; Rev. J. L. Moore, Dossville; Rev. E. I. Farr, Summerland; Rev. M. S. Varnado, State Line; Rev. Montie A. Davis, Union; Rev. R. L. Wallace, Raymond; Mrs. Guilbert Banks, Vicksburg; Mrs. M. L. Walters, Columbia; Rev. C. O. Daniels, Silver Creek; Mr. Harry Smallwood, Laurel; Rev. Judson Chastain, Lexington; Rev. J. E. McCraw, Decatur.

—BR—

Dr. J. W. Cammack reports in the Herald that Dr. Geo. W. Truett was asked by the Southern Baptist Convention to attend the conference on Religion and Life to be held this summer at Oxford, England.

SOUTHERN BAPTIST HOSPITAL

By Louis J. Bristow, Supt.

—O—

For many months the Southern Baptist Hospital in New Orleans has been caring for as many patients as its capacity will permit. Recently it has become necessary to remove the furniture from the sitting rooms on each of the several floors and to put beds in those rooms for the care of sick folk. Patients who wished to come to us have had to go to other hospitals because we had no rooms.

Our laboratory is so crowded that it is difficult for the pathologist and his technicians to do their work. In 1926 we did 7,561 laboratory examinations. In 1936 we did 69,097. The months of January, February, and March in 1937 have each shown a larger volume of work than was done in the corresponding months last year. But, for sheer lack of room we cannot expand the work any further.

Growth in the X-ray department parallels that of the pathological department. Further expansion is prohibited because of lack of space.

Doctors of our Staff are insisting upon enlargement. The denomination would not be called upon for any funds for such enlargement. In the beginning we had a gift of \$100,000 from Louisiana Baptists and one of \$250,000 from the Home Mission Board for the construction of the original hospital. Since then our free work has greatly exceeded the total gifts of the denomination; and we have paid the bonds and interest from earnings, gifts, and legacies.

The annual bulletin of the New Orleans Association of Commerce for 1936 referred to this hospital as being worthy of special mention because of its achievement in the realm of health agencies. That is no small honor, as it is the only such Protestant agency in this great Catholic city.

Our problem now is to expand, or stagnate. And the problem will be presented to the Hospital Commission at its pre-convention meeting. I will appreciate comment and suggestions from the brotherhood, to be laid before the commission.

We need a new and larger maternity department. Only last week we had to decline to admit a poor girl from the Baptist Rescue Mission Woman's Home because we did not have a vacant bed. Doctor Newbrough told us today he had several other cases which he wants us to admit in the immediate future. We will do so if we have room.

The opportunity for someone to give a memorial building is ripe.

—BR—

D. C. BAPTIST CONVENTION

—O—

The following letter is self-explanatory and interesting.—Ed.

The Columbia Association of Baptist Churches, by action of that body, May 4th, becomes the District of Columbia Baptist Convention. While the association has been engaged for years in the work of a convention, its constitution was that of an association.

ARTICLE II, Object, is as follows: "The object of the Convention shall be to elicit, to combine and to direct the energies of the Baptist denomination with and adjacent to the District of Columbia in the sacred effort of establishing and extending the Kingdom of God through evangelistic, missionary, educational and benevolent work; to cooperate, as instructed by this Convention, with the Northern Baptist Convention and the Southern Baptist Convention in the Christian enterprises fostered and supported by these two bodies; to cultivate a closer fellowship and to secure a more effective cooperation on the part of the churches composing this Convention, and to promote harmony of feeling and concert of action on the part of all the Baptists throughout the nation, and to foster Christian good-will throughout the world."

Cordially yours,

Rufus W. Weaver,

Executive Secretary.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The forty-ninth meeting of the Woman's Missionary Union Auxiliary to Southern Baptist Convention opened its first session Tuesday morning at 9:30, May 11th. The theme for the program was, "Ye shall receive power . . . and ye shall be my witnesses."

Miss Lackey brought the devotionals each morning. First morning her subject was, "The Kingdom and the Power"; second morning, "And Glory, Forever."

We had 2,173 delegates and visitors present.

There were many encouraging features connected with the annual reports. Our increase in gifts for the year 1936 was almost 10%. The goals for the Weeks of Prayer were more than reached. The Lottie Moon offering went to more than \$292,000. The Home Mission offering was \$124,000+, and all has not been sent in. We praise Him for our victories. Mrs. W. J. Cox in making the treasurer's report said, "After Paul had run the octave of graces he mentioned this grace also" (giving).

Our stewardship chairman reported 95,272 tithers. This number shows an increase of 5,961. She gave this definition of stewardship: "Stewardship is my response to the call of Calvary, and if that call doesn't arouse us to sacrificial giving and living then there is nothing further to be said."

Our mission study chairman said this: "Everything that happens in this world happens in God's world. All the people in the world are people for whom Christ died. There is nothing in life that is not significant to the kingdom of God. All history is His story, even the history we are making today. Thus and thus only will our women keep up with what God is doing through His chosen messengers—the missionaries. She impressed us that we are His partners, whether we realize it or not, doing our share or shirking. We should be intelligent witnesses and active witnesses. We can be both if we give ourselves to mission study."

In the hour given to young people we had most helpful talks, made on different phases of our young people's work in the form of an acrostic—G-R-A-D-E-D W-M-U.

Growth, Reading, Activities, Deeds, Education, Dollars, Women (fostering), Majoring, United.

The presentation of the foreign missionaries brought a thrill to our hearts as we looked into their faces and heard very briefly of their work. We had an unusual number on the platform.

The Home Mission hour was equally as interesting as we had the opportunity to hear the ones who work at our doors. Certainly the harvest is white and the laborers are few.

There were many other important features but we are giving the space to Miss Lackey's first morning's devotional.

THE KINGDOM AND THE POWER

Margaret M. Lackey

And David prayed:

Thine, O, Jehovah is the greatness and the power and the glory, and the victory, and the majesty. For all that is in the heavens and the earth are thine. Thine is the Kingdom, O, Jehovah, and thou art exalted as head above all. Both riches and honor come of Thee. Now, therefore, our God we thank thee and praise thy Glorious Name.

All thy works shall praise thee O, Jehovah, and thy saints shall bless thee. They shall speak of the glory of thy Kingdom, and talk of thy power. To make known to the sons of men the glorious majesty of His Kingdom . . . Thy

Kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

And Jesus said:

Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses . . . The Kingdom of God cometh not with observation; neither shall they say, "Lo, here, and lo there"; for the kingdom of God is within you.

Thy Kingdom Within You.

Let us give thanks unto the Father, who made us meet to be partakers of the inheritance of the saints of light. Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love . . . For the kingdom is Jehovah's; and He is the ruler over all the nations. He makes known to the sons of men His mighty acts; and the glory and the majesty of His kingdom.

Jesus went about teaching and preaching the Gospel of His kingdom. Hear Him: Blessed are the poor in spirit, for theirs is the kingdom of heaven . . . I appoint unto you a kingdom, even as my Father appointed unto me. . . .

The kingdom of God is within you . . . And how does the world know. Because ye are witnesses. A diligent witness is active. Jesus CALLS into action that kingdom. Wherefore give the more diligence to make your CALLING and election sure. For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour, Jesus Christ . . . Behold what manner of love the Father hath bestowed upon us that we should be called the children of God, all things work together for good,—even to them that are called according to His purpose. For whom he also knew, he also foreordained them He also called; and whom He called, them He justified; and whom He justified, them He glorified . . . Again, whom He called into the kingdom He also CLEANSED. . . . Cleanse thou me from secret faults O, God, and if we walk in the light as He is in the light . . . the blood of Jesus Christ cleanses us from all sin. . . .

Having His promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God . . . Blessed be God the Father of our Lord Jesus Christ, even as He chose us in Him, that we should be holy and without blemish before Him in love . . . His lessons on cleansing are many and marked. I wonder if we really understand the spiritual significance of His cleansing the temple!

Following the cleansing come the CREATING; the re-creating; the infilling. A witness must be Spirit-filled . . . Be ye renewed in the spirit of your mind—after God—hath been created in holiness and righteousness and truth. . . . Create within me a clean heart O, God, and renew a right spirit within me. Then following the Master Musician Peter, who prepared for us the divine scale of heavenly harmony, let us ADD—a musical term in Greek—ADD to our faith, virtue, to virtue, knowledge, to knowledge self control; to self control, steadfastness; to steadfastness, piety; to piety, brotherly love; to brotherly love, LOVE ITSELF. For if these virtues are yours in abounding measure, they render you not idle nor unfruitful. . . .

Yes, beloved, the kingdom of God is within you. You are called; you are cleansed; you are created anew; ye are witnesses. . . . And then what follows.

That mystical, magical, miraculous message to GO. GO ye into all the world. . . . I will

instruct thee, and teach thee in the way thou shalt go. I will guide thee with mine eye upon thee. . . . GO. Witness. . . . Sometimes to far off lonely places. . . . They go from strength to strength every one of them appearing before God in Zion. Go. Witness. . . . Sometimes to near by so difficult places. . . . Ye shall go in the strength of the Lord Jehovah. . . . Go. Witness. . . . Sometimes to peculiarly tragic places (story).

Following His call to GO, come another call to witnessing kingdom workers. . . . GROW . . . Grow in the knowledge and the wisdom of the Lord Jesus Christ. . . . Ye are built upon the foundation and the prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together GROWS into an holy temple of the Lord. . . . We always thank God for you, beloved, as is fitting because of the abundant growth of your faith . . . (story).

If we GO according to His command; if we GROW in wisdom and in knowledge as He bids us,—then surely we will follow the tender pleading of the great Apostle and the GLOWING in spirit. . . .

But, beloved,—if the kingdom of God is within us to call, to cleanse, to create; to bid us GO, GROW, GLOW, then—we must have POWER.

And what is POWER? I know no name for it except GOD—God hath power to help . . . Thy right hand O, Jehovah, is become glorious in power. . . . Ever since the creation of the world, His invisible nature, even His everlasting POWER and divinity have been clearly seen. . . . He giveth power to the faint. . . . The power of the Most High shall overshadow you . . . His power divine has granted to us everything needful, for life and godliness, through the knowledge of Him who called us by His own glory and virtue to be His witnesses. . . . The final earthly message from our Lord was concerning power: ALL power is given to me in heaven and in earth. Ye shall receive power, after that the Holy Ghost is come upon you. Ye shall be witnesses unto me. Therefore Go . . . Witness . . .

There hangs above your head an electric light globe. It was constructed in the powerhouse of the factory. Scientists, electricians, glass blowers, and a host of other workers, spent time and energy bringing it to its present state of completion. One hundred per cent of power was granted to these workers to accomplish their task. When they had finished the globe, they had used from that 100 per cent of power—just six units. What became of the other 94 per cent?

Lost power . . . LOST POWER.

Jesus says, ALL POWER in heaven and earth is mine. I give it to you. Go and witness.

Under an awakened conscience, the Holy Spirit comes to me—and to you—and says: Daughter, He built within you the Kingdom of God, He called, cleansed, and re-created within you dwelling place for His power. . . . He bade you go GO, GROW, and GLOW as a witness for Him to a lost world. . . .

And I hold up before Him and a lost world, a tiny insignificant weak rush light—containing so small a percent of that power, that it can scarcely be measured . . . when it is my privilege to have ALL POWER . . . to witness for Jesus.

BUT . . . It is of the Lord's mercies that we are not consumed. Because His compassions fail not . . . They are new every morning . . .

(Continued on page 5)

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

"FATHER"

We are soon to have Father's
Day. In our praise for mother
there is danger that we forget the
other side of the picture, the fath-
er of the home. Mother is a dear,
sweet, precious name, spoken by
more lips perhaps than any other,
but father is a great name too.
Without him there would be no
homes, no children, no mothers.

I would not take away from
mother one particle of the honor
and praise due her, but at the same
time I desire to see that father has
his place in the sun also. While
mother rocks the cradle, sweeps
the floors, cooks the meals and
does many other necessary things
about the home, father is in the
field working to produce something
for mother and children to eat.
He fights the wars and faces the
weather to make our country great
and safe and our homes places of
convenience and plenty. Father is
not idle, if he is a sure-enough
father, and his task is not always
one of ease and sunshine.

Before the sun comes up from
behind the eastern hills he is out
with his duties, and when the
whippoorwills call at twilight he is
still at his task. No idle bread
does he eat and his days of vaca-
tion are few. Often he leaves his
home to go on duty with tears in
his heart, for he realizes that he
is needed at home; but a duty that
he cannot shirk calls loud and long.
He loves his wife and children but
there are other duties that urge
him on to victory, or to defeat if
delayed.

When a mere boy my father went
home to glory. He was my ideal of
mankind and has ever been. He was
poor, for he had to preach every
Sunday and make a living for his
large family between times on the
farm. Often he would weep because
he could not support his family as
he wished and serve his Lord faith-
fully. Hard work brought him to a
premature grave. I saw him as he
went out into the other land. He

had no fear. He left us with words
of advice and admonition on his
lips. Like the hush of a gentle
zephyr he fell on sleep to wake at
some future day.

A caravan of wagons followed
his body to the old country grave-
yard where his mortal remains were
interred. There he sleeps, be-
side the body of mother who went
several years later, waiting the
trumpet call of the Son of God
when he comes to wake up the
dead. I can never honor and respect
my father sufficiently to make up
for the hard tasks that he bore in
bringing me up. I can only watch
and wait the return of my Lord
when I shall see him again face
to face. To the young I will say:

"Be kind to thy father, for now
he is old,
His locks are intermingled with
gray;
He caught the first words that
came from thy lips—
And now he is passing away."

It was a very deep regret that I
did not get to attend the meeting
of the Southern Baptist Convention
at New Orleans. But I read every
word that brother Lee had in the
Baptist Record, so I felt like I had
attended.

The churches at Coffeeville and
Scuna Valley had Prof. O. U. Rush-
ington with them the third Sunday.
He is a good singer and makes a
fine talk on the Bible. He is an
evangelistic singer, also a good
teacher of school. He is an asset to
any community.

Nearly fifty years ago Mrs. A.
Seymour located in Coffeeville. She
attached herself to the Baptist
church at once. Soon she was made
primary teacher in the Sunday
school. For more than 40 years she
taught the little boys and girls
their first steps in the way of the
Lord. Poor health and age caused
her to give up her cherished work
recently. Until sickness laid hold
of her a few months ago she was
always at her post in Sunday school,
at the preaching hour, at prayer
meeting and at the woman's society.
How we miss such faithful servants.
Only the pastor knows how much
they miss such faithful ones. Bless-
ings on her.

Rev. William Reed in his little
book entitled "The Blood of Jesus,"
says: "Repentance is a change of
mind, a new mind about God! regen-
eration is a change of heart, a new
heart towards God; conversion is a
change of life, or a new life for
God; adoption is a change of fam-
ily, or a new relationship to God;
sanctification is a change of em-
ployment, or a consecration of all
to God; glorification is a change of
place, or a new condition with God;
justification, which is a change of
state, or a new standing before
God."

Miss Georgia Mae Ogburn, Me-
ridian, junior at Blue Mountain
College, has been awarded first
prize in the class "B" Southwide
poster contest conducted by the
Baptist Training Union of the Sou-
thern Baptist Convention in which
there are 33,276 local unions. In
arriving at the winner, originality,
design, and technical excellence
were considered.



DR. JOHN L. HILL,

Nashville, Tenn., book editor
and editor of Home and Foreign
Fields, missionary publication
of the Southern Baptist Con-
vention, who will make the com-
mencement address at Blue
Mountain College, May 26. Dr.
B. Locke Davis of Brookhaven
will preach the commencement
sermon, May 23.

ASHLAND AND BLUE MOUNTAIN

The Ashland Baptist Church was
dedicated Sunday, May 23. The
pastor, Rev. James D. Parker, in-
vited the promotional secretary to
preach both in the morning and
afternoon. A former pastor of the
church, brother, Siler, preached
Sunday evening. Memorial services
were held for brother J. W. Gresh-
am, who served as Sunday school
superintendent for thirty years.

In the history of the church that
was read we noted that 22 pastors
had served the church since its or-
ganization in 1873.

The last note was publicly burn-
ed. A beautiful six thousand dollar
church was dedicated, free of debt.
One never witnessed finer spirit
anywhere. The pastor is doing a
most excellent work.

It was my privilege to be with
Dr. J. S. Riser of Blue Mountain
for evening service. He brought a
most timely message to the stu-
dents in their last worship service
before school closes.

—C. Z. Holland,
Promotional Secretary.

The Y. W. A. leaders of the sev-
eral states were given an afternoon
tea on "Willow Court" at the Sou-
thern Baptist Hospital, New Or-
leans, following their conference in
that city.

face "Broken Out?"
Relieve the soreness and aid heal-
ing by washing daily with Resinol
Soap and freely applying
Resinol

MEMORIAL

In loving memory of my beloved
wife, Juttie Johnson Gandy, who
died May 20, 1936. Just one year
ago today.

We stood beside your bed
Our hearts were crushed and broken
When we saw that you were dead.
Our home; it was so happy once
When we were all together,
But, oh, how different it has been
Since you have gone forever.
We always think of you, dear
mother

And our hearts are filled with pain.
All the earth would seem like
heaven

Could we but have you back again.
—Husband and children.

S. S. ATTENDANCE MAY 23, 1937

Jackson, First Church	921
Jackson, Calvary Church	868
Jackson, Grif. Mem. Church	717
Jackson, Davis Mem. Church	210
Jackson, Parkway Church	178
Jackson, Northside Church	89
Laurel, West Laurel Church	497
Laurel, First Church	470
Laurel, 2nd Ave. Church	297
Laurel, Wausau Church	81
Clarksdale Church	367
Meridian, 41st Ave. Church	260

B. T. U. ATTENDANCE MAY 23

Jackson, First Church	118
Jackson, Calvary Church	171
Jackson, Grif. Mem. Church	262
Jackson, Davis Mem. Church	89
Jackson, Parkway Church	30
Jackson, Northside Church	27
Laurel, West Laurel Church	172
Laurel, First Church	118
Laurel, Wausau Church	45
Clarksdale Church	131
Meridian, 41st Ave. Church	72

Mrs. F. W. Armstrong, president
of the W. M. U. of the South, has
returned to her home, after being a
patient in the Southern Baptist Hos-
pital in New Orleans.

Dr. N. M. McCall, veteran mis-
sionary in Cuba, has been a patient
in the Southern Baptist Hospital in
New Orleans, but is out again.

Why BLACK-DRAUGHT

Pleases So Many People

When it comes to the proper size
dose of a laxative medicine, differ-
ent persons and different ages natu-
rally need different doses. Proper
size doses thoroughly do the work
expected without harsh purging.

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of the dose easily can be adjusted to
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Not too much, but just enough thor-
oughly to relieve constipation.

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10,000 miles from where they grow
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is made. These leaves from far, far
away, help to give Black-Draught
its well known "laxative reliability."
They could not be left out, or sub-
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medicinal quality.

For a good, purely vegetable laxa-
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25 doses in each 25-cent package.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for May 30
JACOB WHIPPED INTO A
WINNER
Genesis 26:16-22; 32:24-30

Introduction. Last week we took a look at Esau. Let us look at Jacob now. As we see him at home with his parents there is very little that we can see in him to admire. "Jacob was a plain man, dwelling in tents," (Gen. 25:27). Jacob was a lounge-lizard. He kept at home, fast ahoid of his mother's apron strings. He avoided both shine and shower, both heat and cold, and he shrank from hardships of every sort. He was Jacob, seizer of that which belonged to others, master trickster of his day and generation, supplanter who would concoct any sort of scheme to cheat another of his property or standing. He was a supple Jew, bent upon getting ahead by any sort of crooked dealing necessary to accomplish that end. Joining his mother in a plot to lead Almighty God to do a right thing in a wrong way, Jacob would stoop to lie to his poor blind old father if thereby he could prosper his plans for his own advancement.

One virtue had Jacob: He could wait. (I borrow this truth from great Doctor Cox of Gloster.) Jacob could look down the aisles of the future, thirty, forty, fifty years, and see the man he wished to be and purpose in his heart to be that man. Then Jacob could go into exile from home and native land, from friends and fireside that he might thereby come to his desired objective. He would endure hunger, thirst, extremes of temperature, gross wrongs perpetrated by another, all that he might bring to pass his plan and demonstrate his dream. This ability to prevision his future was just about the only good characteristic in the make-up of Jacob, and even that needed an infinite deal of the grace of God, and the severe chastening of the discipline of God to make Jacob fit for the use of God.

I. Supplanter Seeing the Invisible Things at Night (Gen. 25:27-34)

Here is Jacob at Luz. What is he doing there? Running away from home. Why is he running away from home? He fears the righteous anger of his brother Esau. He has taken advantage of poor sensuous Esau and cheated him in a trade, cheated him out of his birthright. Again, he has taken advantage of Esau in his absence, has lied to poor blind old Isaac, his father, and has stolen Esau's blessing. Esau has declared that he will kill the contemptible trickster, twin brother or no. So Jacob has fled, having lied to his father as to the real cause of his flight, and comes now to lie down to sleep.

Here God has a chance at Jacob. He is away from home now, and can hear when God shall speak to him, because he does not have in his ears the jangle of the things he loves so much. He can see the things he loves are no longer in his eyes. He could think the thoughts of God now, because he was away from the things the thoughts of which and the desires for which had always occupied his mind.

So now that He had a chance at Jacob, God showed him a vision. This is the first chance God had at Jacob. Oh! Well! I wonder sometimes if I have ever given my Lord one fair chance to show me what He wants me to see. My brother, have you ever let God have even one chance at you? Have you ever stepped aside from the beaten path down which you were rushing in the pursuit of your cherished desire to bide a wee with God? Of course God made Jacob turn aside. Let us not be too proud that He has not made us turn aside. It may be just that we are not worth the trouble that God took with Jacob. It may be we are even softer than Jacob, soft as he was, at the first. It may be that we are just too wide awake to see anything of the things of God. It may be we need to lie down and rest and relax and let our eyes grow dim to the sights of this world, this all too shallow-seeming world, this world of dust and din and darkness, that the eyes of our hearts may grow keen to the visions of God with which He waits to bless us.

Jacob saw that there is constant communication between earth and heaven. The angels of God forever ascend and descend from us to God and back again. This is true of any time and any place. Wherever the eyes of any man are made clear to see the realities of God's world, that man comes quickly to understand that he stands in the presence of God, wherever he may at any time stand. How is it with you, my brother? Do you in any real sense realize that you abide in the presence of God? Do you realize that from the point where you are right now that there is an avenue of communication open to the glorified presence of God? I think Jacob never got quite away from this vision, but even the vision left much that God must still purge out of Jacob before he is fit for the Master's use.

See how the God of Grace talks to Jacob: "I am the Lord . . . the land . . . I will give it thee . . . I am with thee . . . I will keep thee . . . I will bring thee . . . I will not leave thee." Now listen at Jacob: "If God will be with me . . . (if He) will keep me in this way . . . (if He) will give me bread to eat, and raiment to put on . . . (If He will grant) that I come again to my father's house in peace, then shall the Lord be my God . . . Of all that thou shalt give me I will surely give a tenth unto Thee." "If, if, and if," again and again. Little faith in the plighted word of God. Why, man, He speaks and it stands fast. A man is a fool who, after God has positively said He will, begins to string out a lot of "if's" as though God can not be believed and trusted to keep His word.

The climax of Jacob's vow, "I will surely give the tenth unto Thee," is a shining example of a good thing proposed to be done from a wrong motive. Jacob was seeking to drive a bargain with God, to trick God into making him rich on a promise that he would return the Lord one tenth of all the Lord should allow him to accumulate. The giving the tithe, however, was a very ancient custom, dating back at least to the giving of tithes by Abraham to Melchizedek, and the fact that Abraham gave tithes argues to me that such an action upon his part was performed according to an established custom. The Jews observed that custom with scrupulous exactitude. They did it in obedience to a command as a requirement of a religious law, because it was a duty. Can a Christian not learn to give a tithe as a matter of privilege in the service of the Lord?

II. The Supplanter Wrestles to a Losing Triumph (Gen. 27:41-45).

"And Jacob was left alone." That is right. He was still Jacob, still the shrewd manager, the cunning contriver. Now, by means of all he had he was trying to appease the anger of the brother whom he had not seen for twenty years, the brother whom he had made the victim of his faithless trickery. He has practiced that artful trickery during all the twenty years of his exile from home. Unable yet to trust the faithful Lord instead of leaning on his own understanding, Jacob has done things to get even with his father-in-law, Laban, and to have advantage of him in business, that were wrong in the extreme. The time has now come for him to meet the Lord once for all and settle the matter of the supremacy in his life of trickery or trust.

"There wrestled a man with him until the breaking of the day." Read that statement again. Jacob was not the aggressor in this wrestling match. It is not said that Jacob began the contest or took the offensive in it. As Jacob sat alone with his conscience there on the brink of the brook, suddenly a man appeared before him, threw the

arms of a wrestler about Jacob and dragged him to his feet.

Jacob has changed in the past twenty years. Read Genesis 31:26-42, and see how he speaks in heat to Laban. "By day heat consumed me, and cold by night; and my sleep fled from mine eyes." The softie has now grown hard as nails, the fair of face has grown bronzed by the suns of the open spaces, courage has come as wolves and bears have sought to spoil the flocks committed to his care and he has stood between his flocks and danger. He has become a tricky, shifty, skillful wrestler, and the Lord takes him just at his strong point.

This story furnishes no example of prevailing prayer. Jacob was not praying, he was making no assault upon the mercy of God, he was altogether taken up with the matter of defending himself. And he no doubt thought that he knew as much about that as any man in the country. And the defense of one's self in a wrestling match calls for no weakling. I know. To wrestle, you have to have eyes all over your body. You have to put your eyes into your hands, as it were, and be able to tell by the feel of him how he looks on the other side where you can not see your antagonist. Wrestling is mental as well as physical. No dolt ever yet made a wrestler. Jacob is good at it, and Jacob is being taken on his own ground and beaten. Wiry, sagacious, crafty, cunning, now pretending to yield and again springing like a cat; and yet all in vain, tugging and straining, and making nothing at it. "Who can this be! Not Esau! At first I thought it was Esau. I never yet wrestled a man who could stand as this man is standing." Go on Jacob, you pant now, but do not give in, else you would cease to be Jacob at all. Hold this unknown close to your side for a moment and then suddenly whirl him around to the rear, get your hip in front of his and bend him off his feet. Put your heel in front of his feet and trip him up. No good! This (Continued on page 15)

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If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

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Thursday, May 27, 1937

CONFLICT IN THE FAR EAST In the Struggle of Light and Dark- ness in Manchukuo (Manchuria) Christ Becomes Triumphant in the Lives of Many

Having just finished teaching a Bible class last night, I was supposed to go then into the gospel hall and preach, but was met in the church yard by Evangelist Chia, who said: "I'll ask you not to preach tonight, if you don't care. One brother is speaking now, and Mr. Hwang would like to witness when he is through." It is always a joy to see our Manchurian brethren take hold, to realize that earnest believers are willing and sometimes waiting to testify to the saving power of God.

The "Virtue Society" Teaches "Salvation by Works"

Just back from a long trip of six weeks, my desk still loaded with unanswered correspondence, I excused myself from the meeting, hoping to answer some letters before retiring. On the way home I stepped inside the small packed public meeting room of the "Virtue Society," to hear for a few minutes what a young woman was preaching, but the head of the society forced me to the front.

A half dozen women from Virtue Societies in other cities have been here for a month speaking every night. This young woman assured her audience that the society is not a religious organization, but claimed that "since its teachings include all the important tenets of every religion, the society is universal in its scope and complete in its teachings." She praised Christianity, but told the two hundred men and women present that adherence to any one religion was not necessary, that all people need is more instruction of the kind that the Virtue Society gives.

Three young women spoke. They bemoaned the increase in cigarettes and opium smoking, the wide use of morphine, so much gambling, the lack of filial piety and other sins, but gave no real remedy for these. It was pathetic to see how far they missed the mark. At the close some of the speakers and others promised to come to the church to hear a Christian message. A good number followed me down the street, where I preached to them. A characteristic illustration used by one of the speakers was that man is like a rough stone; he needs only to be polished. It was not hard, however, to lead those who heard us on the street corner to realize that the illustration does not really fit men, for whereas the farther one goes into a stone the better one finds its content, the deeper one goes into the heart of man the more sinful it is found to be. Peter the "rock" was not "true to the core" until he was truly "born again."

During the afternoon an evangelist, Mrs. Leonard, and I had been to a detention camp where the gospel was preached to hundreds of men and women—opium, morphine and other drug fiends, taken in from the streets to be given forcible treatment against the use of drugs. Surely one could find nowhere in all the world a more broken-down, dejected lot of human beings! As

we distributed tracts and gospels among them, it was noticeable that more than fifty per cent could read, while only ten per cent of the people generally are literate. During the last twelve months more than twelve hundred dead bodies of opium, morphine and other drug addicts were gathered up from the streets of Harbin. Their bodies are piled up on carts and carried to the outskirts of the city, where in winter, in piles they await the springtime, when holes are dug and they are buried as so much refuse. Had others not been gathered into pest houses, they too would have died in the same way. Among those who thus threw away their lives and were carried away as so many dead dogs, there were likewise a high per cent of educated people. The most terrible and desperate crimes committed in this city these several past years were either by men supposed to be polished, or by their accomplices. Many of the worst bandit leaders have had the "polish," advocated by speakers of the Virtue Society, who claim that this is enough, but it is hopelessly deficient, as seen on every hand. The gospel of Christ makes "new creatures," and what fine characters these people do become when born again!

Anything will do, the devil contends, just so trust in the blood of Jesus Christ and the power of His gospel are left out. But really nothing else will do, for "there is NO OTHER NAME given among men." The opposition to Christianity was great at one time. Now the devil sees he is losing out; so he offers compromises. "Yes, Christ was a good man, but there are others. Christianity is all right, but it means giving up too much and its acceptance is not necessary," he insists. The people generally were never so willing to hear, never were they so friendly, never has our work been so encouraging.

Many Saved by the Gospel in Manchuria

Turning back to the evangelistic meetings at the city church, referred to above, as I pushed my way out through the crowded gospel hall to the front door, Christians outside were inviting people into the meetings. A brother from an outstation greeted me with a smile, and, under the electric lights of the new church building, told with joy of the progress being made at Chuhehsien, one of the outstations. "Since Pastor Liu came back from his visit home," he said, "the work has gone forward as never before. The enlarged Bible class room is full three times a week with around thirty people." Then he added with pride: "Another forty-odd were baptized recently, among them some more Koreans."

"But," I asked, "what about your enlarged church house? Is it full?" (I had feared that they could not be able to fill it.) "Why," he said, "it too is full at nearly every service. On the day the forty-two were baptized the house was packed; and what a gracious service we did have! You know we have been afraid," he continued, "that we would not be able to pay off the money borrowed to enlarge the building; but God has now added this good number, among whom are

some excellent people. So contributions have increased. We are advancing in a fine way."

At another of the outstations eighteen were recently baptized. At another twenty-two followed the Lord in baptism, and at still another twenty. Mr. Koon returned a few days past from Anganghai, one of the hardest places we have known to get work started, but now there is a revival there where forty-one have just been baptized. Twenty or more will be baptized here in Harbin next Sunday. And so the work goes on. Reports from every one of our twenty outstations bring encouragement. The total number of baptisms last year was more than five hundred. We are hoping and praying for not less than seven hundred this year. It looks as though the Lord is going to give that many, or more. But, of course, much preaching and teaching is required, and there are plenty of difficulties.

God's faithful in the homeland, who are supporting the work out here through the Cooperative Program and with designated gifts should certainly feel encouraged that He is using their money in such a gratifying way. It encourages us to learn of the movement to increase the number of members to the Hundred Thousand Club for reduction of the debts. When our Foreign Mission Board is free of debt then Southern Baptists will be better able to go forward as they should in this new, growing, and promising part of the world.

Charles A. Leonard, Sr.

Harbin, Manchuria,
March 25, 1937.

SHADOWS, TYPES AND FIGURES

Since many people do not believe in types, figures, shadows, etc., as others see them set forth in the Old Testament, let us give you this suggestion for your consideration.

As we see it, a large part of the Old Testament is composed of these representative characters, which we love to study as shadows, figures, etc.

We believe in the verbal inspiration of the Bible, also that God had a definite purpose in every word spoken, by the Holy Spirit, to the inspired writers of the Bible. That purpose, in the main, has not been accomplished yet, but should be hoped for continually, by all Christians today; that is, the return of Jesus to the earth, for the thousand years reign and the consummation of all things of earth.

Jesus, being the central figure in the whole Bible, let us consider Him as he may be seen, only in types, in the Old Testament, but becoming real flesh in the New Testament.

Abraham, Isaac, Jacob, Joseph, Moses, Aaron and others, seem to us as types, in as much as they typify Him in one or more aspects.

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Abraham typifies the Father as he offers Isaac, a type of Christ in one aspect, being obedient unto death, as Jesus was. He was the same as dead to Abraham for three days. See Gen. 22:1-4.

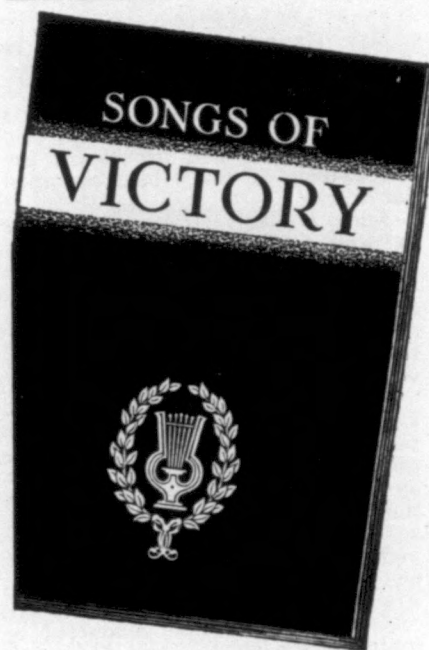
The ram, here, is typifying him as our substitute. Then the resurrection of Jesus is typified by the return of Isaac with his father, as is shown in Heb. 11:17-19. Which reads, "By faith Abraham, when he was tried, offered up Isaac," etc. Accounting that God was able to raise him up from the dead; from whence also he received him in a FIGURE.

Again, Moses is a type of Christ as the redeemer when he brings the children of Israel out of Egypt, thus redeeming them from bondage, a figure of the bondage of sin, in which the unsaved are held today. Aaron is a type, as high priest. Melchisedec is a type of Him as both priest and king. Refs. Ps. 110:4, Heb. 5:6; 6:20; 7:21.

The account of Hagar and Ishmael, Sarah and Isaac as given in Gen. 21:1-21, is only a type of law and grace. See Gal. 4:19-31, for explanation of this. Nothing was made perfect by the law, nor by the tabernacle ordinance, which were only shadows and figures. Heb. 9:9; 9:24; 10:1.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I hope that many of you were up by six o'clock last Wednesday morning, to hear the beautiful and dignified coronation service for England's young King George, brought to us on this side of the water by radio. Shall I tell you what was the most reverential and worshipful thing I heard on that morning? It was the rendition of a musical production, simple and spiritual, that has been used at coronations for fifteen hundred years! Do you notice those figures? Our own great country was discovered by Columbus only four hundred and forty-five years ago! But for fifteen centuries this piece of music has carried its message to the world.

But we've got something very interesting to us, right here on our own page. Ernest Clark's letter certainly deserves to come first this week. He and his J. L. Club No. 16 raised on Mother's Day at his church \$13.05, to be given through his J. L. Club to the Orphans. Last year, on Mother's Day, at this same church, at the request of Ernest's big brother, the father of little Caroline, they, our Jeannie Lipsey Club No. 16, took a collection of \$11.20, and sent it to our Orphanage through our Children's Page. This year, they are sending nearly \$2.00 more, besides their regular club offering of \$1.00. I should like to have another club take a leaf out of Ernest's book. We certainly send him our congratulations and our thanks.

Mrs. Hannah Duke, who may be the mother of Annie Louise Duke, for they both live in Starkville, sends us a contribution of 50 cents for the B. B. I. girl. She also sends highly valued wishes for the continuance of God's blessing upon our work.

Annie Louise's letter and gift may as well be mentioned right here, close to the lady who has the same name as she. She tells of school's closing, and of her aunt's present, and doesn't neglect to send a gift for our two causes. We hope she won't wait long to write again.

A few days ago, Dr. Lipsey and I decided that it was a good time to take a short vacation down on the Coast. So we gathered together our necessary belongings, saw that the car was in good condition, and set off. At Magee we spent the night, and the next morning, moved on towards Gulfport, taking Julia Frances with us. And what good company she is! She conducted a contest between the two sides of the road, to see which one had most cows on it, she being the leader for one side, and I for the other. She beat. Another contest, enthusiastically carried on by the same leaders, with our gentleman as judge in case of difference of opinion: I took the first car we met, and she the next, and we decided which one was the better car, as to make, standing, and appearance, and we passed on the merits of all the cars we met for thirty or forty miles. And you will be surprised to know, I'm sure, that Julia Frances won in this game, too. Perhaps the judge favored her, but I won't say so. Anyhow, the time passed so quickly that we got to Gulfport for quite early dinner, which Julia Frances was ready for, though she had refreshed herself with doughnuts on the way. My space is about used up, so I must cut this story short.

Much love, from,
Mrs. Lipsey.

BIBLE STORY NO. 5
ELISHA AND THE SHUNAMITE WOMAN
2 Kings 4: 8-17
Elisha had some friends in Shu-

nem, and was there one day. This was in the northern part of Palestine, not very far from Mount Carmel, where Elijah, long ago, had his great victory over the prophets of Baal, and where 850 of them were put to death. This village still exists today, on the slopes of a mountain known as Little Hermon, and is now called Solam. Here in Elisha's time, lived a lady of wealth and high standing. She had often given to Elisha, as he went between his schools of the prophets, invitations to meals. Struck by his godly character, she wished to help him more than by food, and proposed to her husband that they should build for his use a little chamber on the flat roof of the house, which he might enter by an outside stairway. The room was built and furnished, simply with a bed, a chair, a bath and a lamp, and given to the weary prophet as a resting place, quiet and peaceful. Elisha no doubt often thought as he rested there of the reverence with which she treated him and the kind care with which she had provided for his needs, but he could not make any money payment, for that would have been thought a great breach of manners, almost insulting in that eastern country. He called his servant, Gehazi, and asked him to call this kind friend. She came, and humbly stood in his presence. Yet, though she was there, it was not considered proper for the prophet to speak to her himself of the kind care with which she was treating him. So through his servant, he asks her if there is anything he can do for her, if he could speak a good word for her to the king, or to the captain of the army. But the lady of Shunem was well provided for, and had no request to make. She thanked him for his offer, and went away. Again the prophet turns to his servant, and says, "Is there nothing we can do for her? Has she no need?" There was something this kind lady did not have, and Gehazi tells his master what it is: with all her wealth, she has no child to spend it on. This was a thing much to be regretted in that country, and a source of reproach to any eastern household. So she was sent for again, and Elisha makes her a promise, the thing she most desired, that in the course of time, she shall hold in her arms a son. This is so precious a thing that the woman can scarcely believe it. "Ah, sir," she says, "you would not deceive me?" But the promise was fulfilled, and in the proper time, God gave her a son. We have a story about this little boy, which we will have next week.

Starkville, Miss.,
May 15, 1937

Mr. P. I. Lipsey,
Jackson, Miss.
Enclosed you will find \$2.00 (two dollars) for a year's subscription to the Baptist Record. The other fifty cents, you will please give to Mrs. Lipsey for the B. B. I. girl. May the Lord bless you both and help you to keep up the good work you are doing.

Sincerely yours,
Mrs. Hannah Duke

We send you our thanks, Mrs. Duke, for this gift for our B. B. I. girl. Fine "cause" as she is, I always am grateful for any extra gift to her fund.

Starkville, Miss.,
May 13, 1937.

Dear Mrs. Lipsey:
It has been so long since I have written you, I thought I would today. My school has been out a week. I passed to the fifth grade. My aunt in Starkville gave me a little gold fish. I think I will get

some more at the college. I am sending 30 cents for you to divide with the orphans and Miss Mixon. I made me a flower-bed yesterday. I will close for now.
Lots of love.

Your friend,
Annie Louise Duke.

So glad to get the letter and the money, Annie Louise, and the thirty cents has been divided as you direct. I hope the flowers will come up finely. What did you plant?

Star, Miss.

Dear Mrs. Lipsey:

Here I come just a little early this month but I am anxious to give you a little surprise. Our J. L. Club is sending you \$14.05.

If you remember we had an all-day singing here at our church, which is Mt. Creek Baptist Church, last year on Mother's Day and sent you a special offering. We did that same thing this year. We announced that since this was Mother's Day we wanted to make an offering to the orphans through our J. L. Club, so four of our club girls passed the collection plates and we received \$13.05 for the orphans, along with this we are sending our J. L. Club dues of \$1.00.

With love to you and all the circle.

Sincerely,

Ernest Clark

Well, Ernest, I congratulate you and J. L. Club No. 16, and ourselves, for this is a very large addition to our Orphanage fund. And we thank you all earnestly for the orphan children, when we think of the good it will do among them. I think just before Mother's Day next year, we must ask some other J. L. Clubs to try this plan.

Taylor, Miss.,
May 20, 1937.

Dear Mrs. Lipsey:

Am sending \$1.00 (one dollar) for Jeannie Lipsey Club dues for May. Wishing you great success, also all the clubs.

Yours in Christ,

Mrs. M. G. Austin.

P. S.—Isn't spring lovely with its flowers. Makes me homesick for heaven, as I know it is more beautiful than the loveliest that ever bloomed. Isn't it sad that the wicked are almost in power? Some think that our churches may soon be in politics, and we can't worship like we should. Our forefathers had a hard fight: is it possible their struggles will be lost.

Pray for us.

Mrs. M. G. A.

Many thanks for Jeannie Lipsey Club dues, and letter. No, dear Mrs. Austin, our cause is not lost. Do you notice how frequently we read liquor being voted out of the counties of our state? Three last week.

Ever Thus

A gentleman had completed his purchases and the clerk, in filling out the slip, asked: "What is the name, please?"

Gray's Ointment

USED SINCE 1820 FOR—
BOILS
SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.

FOR COLDS—Use our Gray's (Nethol) Nose Drops. 50c at your druggist.

Quicker HEADACHE Relief

Also Quicker Relief from
Neuralgia, Aching Joints, and other in-organic pains.
10¢-25¢
Snap Back WITH STANBACK
HEADACHE POWDERS
Each Powder Contains 1 Grain Acetanilid and Other Valuable Pain-Relieving Agents for The Relief of Discomforts Arising from HEADACHES, MIGRAINES, RHEUMATISM, COLDS, MUSCULAR PAINS, AND ALL AFFECTIONS OF THE NERVOUS SYSTEM.

"Jepson," replied our hero.
"Chipson?"
"No. Jepson. Sixteen twenty-one West—"
"Your first initial, please."
"Oh, K."
"O. K. Jepson."
"Excuse me, it isn't O. K. You didn't understand; I said 'Oh.'"
"O, Jepson."
"No. Rub out the O. and let the K. stand."

The clerk began to look haggard.
"Will you please give me your initials again?"

"I said K."

"Pardon, you said O. K."

"I said 'Oh' —."

"Just now you said K."

"Allow me to finish. I said 'Oh' because I didn't understand what you were asking me. I didn't mean it was my initial. My name in Kir. by Jepson."

"No! Not O. but K. Here give me the pencil and I'll write it myself. There, I guess it's O. K. now."
—Annapolis Log.

Service

Seaman (in restaurant): "I can't eat this soup."

Waiter: "Sorry, I'll call the head waiter."

Seaman: "This soup, I can't eat it."

Head Waiter: "I'll take care of it at once. Call the cook."

Seaman: "Cook, I can't eat this soup."

Cook: "What's the matter with it?"

Seaman: "Nothing, only I ain't got a spoon."—Annapolis Log.

The man entered the country post office and asked: "Have you a parcel for Mr. Jones?"

"I have," replied the postmaster, "but how do I know you're the man?"

The man produced a photograph of himself. "Have a look at that," he said. "That looks like me, doesn't it?"

"So it does," exclaimed the postmaster, and handed over the parcel without another word.—Ex.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Text) today.

"Give me the courage to admit taken, with the man to do his duty, with its battles, with from forgetting with the spirit at his work, with plicity in his ho of a boy and age."

How To Build

1. Run your prospects and
2. Work your good, varied pr
3. Shake you ing those who
4. For good heart into even let Jesus love listed through

Rev.

A Union Where

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The District B

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June 14—N
June 15—T
June 16—T
June 17—F
June 18—F
June 21—S
June 22—S
June 23—E
June 24—E
June 25—T
June 28—T
June 29—F
June 30—F
July 1—On
July 2—Te

Thursday, May 27, 1937

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Serious Thinking

"Give me the man with the courage to admit it when he is mistaken, with the ability to dare every man to do his best, with the confidence that right will ultimately win its battles, with the joy that comes from forgetting his own rights, with the spirit that makes him sing at his work, with the love of simplicity in his heart, with the heart of a boy and the wisdom of old age."

—O—

How To Build The B. T. U.

1. Run your legs off visiting prospects and absentees.
2. Work your head off planning good, varied programs.
3. Shake your hand off welcoming those who come.
4. For good measure, throw your heart into everything you do and let Jesus love the lost and unenlightened through you.

Rev. Don O. Covington.

—O—

A Union Where Only Couples Can Join

The Griffith Memorial Church, Jackson, has organized a "Young Married Couple's Union." One unique thing about this union is that they have to join by two's. Another interesting thing is that for the several weeks they have been organized they have added a couple every week and have had every member present since the beginning. They challenge any other union to excell this record.

—O—

The District B. T. U. Conventions Just Around The Corner

Next week we will send to every person we have on our mailing list an envelope that will contain three small posters. They give the information about our district conventions, tell when and where the meetings are to be and who the speakers are. All pastors, all B. T. U. directors, all Junior, Intermediate, and Story Hour leaders are supposed to get one, and we ask that they be read to the unions and then tacked up in the church to continue to talk about the convention. Some who read this may not receive the information, for your benefit we give here the place and date of each convention:

Date	District	Place
June 14	Nine	Goodman
June 15	Three	Greenwood
June 16	Two	Ruleville
June 17	Four	Darling
June 18	Five	Myrtle
June 21	Six	Booneville
June 22	Seven	Houston
June 23	Eight	Brooksville
June 24	Eleven	Meridian
June 25	Twelve	Lucedale
June 28	Thirteen	Pascagoula
June 29	Fourteen	Bunker Hill
June 30	Fifteen	McComb
July 1	One	Utica
July 2	Ten	Pelahatchie

First Call To Ridgecrest

As in former years we expect to run a school bus to Ridgecrest for the Training Union Assembly. The assembly this year opens July 18th. Our bus will leave the 16th and will return, reaching Mississippi July 25th. The trip will cost about eight dollars for transportation room and board while at Ridgecrest about ten dollars, registration fee one dollar for transportation, room and overnight entertainment en route which will run the minimum cost to \$22.00 or \$23.00. If interested write Auber J. Wilds, Oxford, Miss.

—O—

In making your plans for the summer why not include the Mississippi Baptist Assembly at Hattiesburg. The cost while there is \$5.00 for the entire time if you are with a party of ten or more from your locality. A little more than that otherwise. If interested write Mr. J. E. Byrd, Mt. Olive, Miss.

—O—

Next week's Record will carry detailed information about our enlargement campaign program for the summer. We hope to have the cooperation of every pastor and leader.

—O—

The Baptist Church at Clinton featured a fine training school a few weeks ago. Despite the fact that many final activities at the schools in town necessarily conflicted, a good attendance was maintained throughout the week. Mrs. W. S. Landrum taught the Juniors; the Intermediates were led in their study by William Huff and Manning Davis, students at Mississippi College; Dr. M. O. Patterson, Bible professor at Mississippi College, taught a great group of Seniors "What We Believe." Surely the deep spirituality of the Clinton church is in keeping with the fine spirit of willingness and cooperation manifested by these who gave of their personality and knowledge in this "second mile" teaching and leading during the study course. In addition to the above mentioned classes, a group of Seniors met with Lucy Carleton Wilds each night to study "Christian Leadership."

Thursday night the annual B. S. U. banquet was staged in the form of a round the world tour on the S. S. B. S. U. The decorations and program very effectively carried out the general theme. "A good time was had by all," and not a single soul got sea sick.

—BR—

Pastor W. C. Howard says that the prayer meeting attendance at Water Valley reached a record of 325. Large crowds at all services, including Sunday school and B. T. U. In the past nine months there have been 123 additions to the church, 60 of them by faith.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.



MISS FRANCES FRASER,

member of the Bellevue Baptist Church, Memphis, Tenn., who has been elected president of the Student Government Council of Blue Mountain College for 1937-38.

—BR—

M. S. C. W. NOTES

—O—

In spite of the hurry and scurry of "exams," Ridgecrest is the thing uppermost in the minds of B. S. U. students on M. S. C. W. campus at present. School will soon be out and we have the summer to look forward to. Our aim is to use it and not waste it.

During the days of June 10-18, hundreds of students will gather at Ridgecrest, joining together in Christian fellowship, wonderful inspiration, and close communion with God. The fellowship among the students there is wonderful. The soul-stirring messages brought by outstanding leaders of the world are both enlightening and interesting. Each day at Ridgecrest is filled with events which give the student happiness and strength that will stay with him forever.

Christ received great power and strength by going up into the mountains to commune with His Father. In the mountains at Ridgecrest one feels the assurance that God is present, and the cares of the world fade into insignificance.

—Eleanor Ruscoe, Reporter.

—BR—

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Try it—
TODAY

Morning Joy
COFFEE

VACUUM PACKED
In useful glass jars
and in the familiar can

CONGRATULATIONS IN ORDER

—O—

Mississippi has the distinction of having the ONLY Standard Adult Department in the Southern Baptist Convention territory. And are we proud of it! Not only because of the honor that goes with it, but also because it points the way to a great work and program for and with the department in the Sunday school that is usually regarded as the most difficult to standardize.

This unique achievement goes to the Adult Department of the Sunday school of the First Baptist Church of Philadelphia, of which Rev. Scotchie McCall is pastor. The palm of victory, however, must be handed to the faithful and efficient superintendent of the department, Mrs. McCall.

Those of us who are somewhat familiar with it all know that it has taken a great deal of prayer, planning, patience, study, persistence, and hard work. There has been a beautiful cooperative spirit among the officers, teachers, and members of this department, and they have all had a mind to work as their capable and unselfish leader pointed the way.

Many adult departments would like to have this distinction and claim this honor, but they are not willing to pay the price. One of life's inexorable laws is, "Without the cross, no crown." And while this is not quitting time for this department, yet these members can enjoy and appreciate something of the success that has come to them through their prolonged and persistent efforts.

Honor to whom honor is due.

—E. C. Williams.

—BR—

Mr. Rockefeller said that he was glad he grew up in a family of modest means because family life can be better preserved in that case than in one where there are plenty of servants.

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began.

Those who are interested should act promptly.

M. P. L. BERRY, President
HILLMAN COLLEGE
Clinton, Mississippi

FOREIGN MISSION WORK BY
BRAZILIANS

L. R. Scarborough

A fundamental principle of the gospel, as shown in the ministry of Christ in the Acts of the Apostles and in all missionary history, is that you do not have to finish the joy "anywheres" before you begin work "other-where." The apostles did not stay in Jerusalem until they had won all of its inhabitants, nor in Judea until all were won. English Baptists had not won all Englishmen before the missionary urge sent Carey to India. Judson did not wait until North America was won before he went to Burma. The principle is: plant some seed here, and some seed there and yonder, and these become circles of gospel power, and eventually these circles will run into each other and Christ will be witnessed in all the world.

This principle is at work in Brazil. Fifty-two years ago the missionary impulse of Southern Baptists planted the missionary Bagbys in Brazil, and now Brazilian Baptists have a fine beginning in Portugal. In 1919, the Brazilian Convention appointed Antonio Mauricio, a native Portuguese trained in Brazil, as their first foreign missionary, and for sixteen years he has been planting the gospel in the homeland of Portugal. He is forty-three years of age, was partly educated in a Catholic school in Portugal, and finished his work in the Rio College and Seminary. He has a lovely family of wife and three children. They are a great help to him in his work. He is just finishing his furlough by visiting the churches in Brazil. He is a man of splendid ability, eloquent, spiritual, powerful in appeal, and is a lovely Christian. His work has resulted in Portugal in building and strengthening thirteen churches of 502 members, and the starting of a noble school in Opporto. They have this year thirty students, six of them ministerial students. He directs this school, edits the Baptist paper, and he does evangelistic work and visits and strengthens the churches.

This last year they baptized 102 people. The increase in church membership among Portuguese Baptists in 1934 was fourteen per cent, and in 1935 was eighteen per cent. They are now in the midst of the task of building a four-story building for their college. The college is a sort of combination of literary school, theological seminary, orphanage, and training place for young leaders. The Brazilian Convention is sending out this year a missionary couple to assist in the seminary, and to do evangelistic work in Lisbon.

The population of Portugal is 6,500,000 and the Portuguese in other lands number something over 20,000,000. Brazilian Baptists feel that the Portuguese are their special charge, under the Commission of Christ. The Convention this year increased their foreign mission objectives over last year about twenty-five per cent. The influence of Dr. Mauricio is tremendously inspiring, and he, with the missionary minded pastors and other leaders, are building an increasing strong

foreign mission sentiment among Brazilian Baptists.

This is one of the products of foreign missions started by Southern Baptists when they sent the Bagbys to Brazil. Brazilian Baptists have their faces towards the "uttermost parts of the world." Christ's cross, through Southern Baptists, gave them the gospel, and according to the missionary impulse in the heart of saved men, they are carrying the cross to the uttermost parts, and at the same time seeking to build a great, strong home base.

You can imagine the feelings of my soul as I heard this eloquent foreign missionary plead for help for foreign missions, urging Brazilian Baptists to carry the gospel further and further for Christ. Somebody will say, there are millions of lost people in Brazil; why not save this money, about \$6,000 a year, to save the great lost multitudes in the heart of Brazil? I do not agree that this is waste at all. This is following the philosophy of Jesus, and the precepts of the apostles. Brazilian Baptists have heard the Macedonian call, and are determined to plant other centers of truth in the lands afar, and the missionary influence or reaction from this missionary impulse will tremendously make for missions in the homeland.

An anti-missionary Christian, or an anti-missionary church, can not claim the promises of God in their work and lives, because they start with bald disobedience. An anti-missionary leader is certain to lead into the ditch, or down a toboggan slide. Missionary history tells about one story in this matter: the missionary church in the homeland is the growing church, the aggressive church with the blessings of God on it.

The Brazilian Young People's Convention has undertaken its first large financial task of agreeing to raise \$500 this year towards the support of a missionary couple in Portugal. This is good training in missionary education. You will find that an attempt such as this will multiply the B. Y. P. U.'s at home, and increase the numbers and power of those already organized.

Thank God Brazilian Baptists are going on to the uttermost parts of the earth, carrying the gospel!

—BR—

Farmer: "I've bought a barometer, Hannah, to tell when it's going to rain."

Hannah: "Oh, I never heard of such extravagance; what do you suppose the Lord has given you the rheumatism for?"

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

BLUE MOUNTAIN COMMENCEMENT

Commencement week at Blue Mountain College, during which fifty-one graduates will receive their diplomas from President Lawrence T. Lowrey, will be ushered in Sunday, May 23, by the delivery of the commencement sermon in Lowrey Memorial Baptist Church by Dr. B. Locke Davis of Brookhaven. Wednesday morning, May 26, Dr. John L. Hill, Nashville, Tenn., will give the commencement address. Prior to the address the academic procession, headed by President Lowrey and Dean Charles D. Johnson, followed by Dr. Hill and Dr. John S. Riser, pastor of the Lowrey Memorial Baptist Church, the faculty in caps, gowns, and hoods, and the graduating class in caps and gowns will start from Whitfield Residence Hall and proceed to the Modena Lowrey Berry Auditorium where the graduating exercises will be held and diplomas awarded.

Monday evening, May 24, the department of physical education, under the direction of Miss Belle Naul, will present a program of interpretative dances by Chalif, including "Bar Work," "Dance Megnonette," "Technique of Arms," "Irish Jig," "Swedish Polka," "Brahms Fifth," "Raggedy Ann," by dancers in the freshman, sophomore, and junior classes, and a solo dance, "Little Miss Butterfly," by Miss Cathryn Rose Carter, Bolivar, Tenn.

Tuesday, May 25, the Glee Club under the direction of Miss Linda Berry will present a program of songs. The chorus will render "Salutation" by Gaines; "Song of Love,"

from Blossomtime by Romberg; and "Finale" from the Bohemian Girl. Bishop's coloratura "Lo, Here the Gentle Lark" will be rendered by Miss Von Nelle Byrd, Mt. Olive, lyric soprano, accompanied by Miss Natalie Purdom, instructor in violin. The famous quartet from Verdi's Rigoletto will be presented by Misses Von Nelle Byrd, Mt. Olive; Inez Harpole, Eupora; Mary Alice Crockett, Memphis, Tenn., and Julia Long, Canton, accompanied on the piano by Mrs. J. S. Riser, Jr.

Another attraction for Tuesday will be the presentation of several scenes from MacBeth by members of the Masqueraders, dramatic organization of the campus, under the direction of Miss Elizabeth Purser, head of the department of dramatics. Some of the artists will interpret Macbeth in one scene and Lady Macbeth in another and vice versa. Students taking part in the scenes are Misses Dorothy Mayer, Memphis, Tenn.; Patricia Gilpin, Greenwood; Eleanor Walters, Laurel; Bula G. Lee, Memphis, Tenn.; Cathryn Rose Carter, Bolivar, Tenn.; Anne Owen, New Albany; Betty Carter, Memphis, Tenn.; Orene Ellis, Mathiston; Carolyn Boydston, Ripley, Tenn.; Marianne McCord, Vardaman; and Mildred Senter, Fulton.

—Miss Tom Womack, Secretary

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LOCAL AGENTSEE MORE • PAY LESS
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Tri-State Coaches,
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DRIVING YOUR OWN CAR
12 TIMES Safer

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SUNDAY SCHOOL LESSON

(Continued from page 10)

wrestler meets the trickster on his own ground, matches trick with trick, feint with feint, grip with grip. He could have thrown Jacob at the very first and at any subsequent minute during all the night. What is he doing, this angelic wrestler? He is trying to crush the Jacob out of Jacob, is trying to get Jacob to see that his whole life has been wrongly directed, that he is wrong in his methods and his motives, that he can not, at least, compel God, as he has done mere men.

When Jacob will not forego, the angel struck him on the thigh and put it out of joint. When Jacob realized that he could not contend on equal terms with his antagonist, he seemed to realize also that this antagonist was something more than man. Jacob left off contending and began clinging. His was now the attitude of dependence, of surrender, of yielded will.

"No longer Jacob. Israel. You have learned your lesson. Try not to wield the Rock of Ages. Simply cling to it, and you shall have your desire, since your desire now will be to do His will."

A JEW PREACHING CHRIST
(Baptist Messenger)

(Continued from last week)

Hyman Appleman got in his car, drove through the Wichita Reserve all that day and that night, fighting one of the battles of his life. Early the next morning he surrendered and like a young Jew nineteen centuries ago, asked, "Lord, what wilt thou have me to do?" He had an intellectual background of the highest academic and professional training—at Northwestern and DePaul Universities. But he realized the need of theological training. So he arranged for a furlough from the Army and spent the summer session at the Southwestern Baptist Theological Seminary. When he returned to Fort Sill in August he arranged for an honorable discharge from the Army. He was married in September, 1930; was called as pastor at Geronimo, Oklahoma; and continued his Seminary training. Later he was called as pastor of the Vickery Church, Dallas. His wife was graduated from the Seminary in 1932. He lacks a few months of receiving his Seminary degree.

In 1933 his father went to Texas to try to induce his son to return home to the Orthodox fold. The parents have never become reconciled to the decisions of Hyman. They are still Orthodox Jews of the most rigid type.

In 1934, towards the close of his Seminary course he was elected an evangelist by the Executive Board of the Baptist General Convention. He is now paid a stated salary by the Texas Board, and whatever money is paid him in meetings beyond that amount goes into the missionary work of the Convention.

Although I met Hyman Appleman shortly after he was transferred to Fort Sill, and had kept in touch with him since that time, I had not heard him preach until re-

cently. We had published reports of his meetings, and had wondered why there were so many additions in practically every meeting held by him. After hearing him through a meeting with the First Baptist Church, Oklahoma City, and watching him in action through these days, I can better understand why God so richly blesses his labors. Some impressions are set down here, not at all for Hyman Appleman's sake, but for the sake of all preachers who would learn the secret of a spiritual ministry:

1. He packs his sermons full of the Scriptures. I have not heard any one for a long time, put more of the Bible into his preaching. He declares the whole counsel of God—preaches Sin, Repentance, Faith, the Blood, Regeneration, the Judgment, Heaven, Hell. I asked him about his methods of Bible study. Every morning early he spends much time reading the Scriptures consecutively. He reads the Bible, book by book. This in addition to the special intensive and extensive study of the Scriptures necessary for his sermons in a revival. Which reminds me of a statement made by Campbell Morgan's biographer that before Morgan attempts to write an exposition of any book in the Bible, he reads that particular book at least fifty times. We cannot have great preaching apart from the Scriptures.

2. He reads other books—but here is a startling fact—he reads very few of the modern books of sermons, many of them he characterizes as "froth." But he has read, digested, and assimilated the messages of spiritual giants of the past—Spurgeon, Chalmers, Baxter, Bunyan, Christmas Evans, Guthrie, Matthew Henry, and other worthies of the days when iron was put into sermons.

3. His sermon arrangement is superb. His sermon divisions are as clear-cut as crystal. That comes from his legal training in the rigid Jesuit discipline of his law courses in DePaul. One cannot forget his outlines or illustrations.

4. He has a marvelous command of the English language, in diction and in sentence construction. He rarely falters for a fitting word or apt synonym. Every sentence is charged with the power and pathos of a mighty purpose.

5. The theme of every sermon is the Cross of Christ. The Blood is in every message. Through these two weeks the congregations which each evening filled the auditorium of the First Church have never gotten away from Calvary.

6. His one and only ambition is to win souls. He insists that every believer should have no other ambition but to lead the lost to Christ. He magnifies the church and continually insists that every Baptist get busy in the church.

7. His dependence is on the Holy Spirit. He believes that all things are possible to him that believeth. He makes much of prayer and personal work. Towards the close of the Oklahoma City meeting there was a prayer circle continuing through the twenty-four hours each day.

Hyman Appleman is a young man—just 35 years old—and is learning all the while. The hand of God

is manifestly resting on him. He makes no claim to perfection. He is one of the humblest men we have ever known. We pray that he may continue to grow in grace, and knowledge, and patience, and courage, and faith, and wisdom.

MISS. BAPTIST ASSEMBLY

The Mississippi Baptist Assembly which meets at the Mississippi Woman's College in Hattiesburg, the week of July 4-9, is so planned that those attending can combine study and wholesome recreation in a most splendid manner.

The morning hours are devoted to conferences on Sunday school, Training Union, W. M. U., Vacation Bible school, and pastoral work for the first part, then a general assembly for inspirational messages and Bible study. Men and women who are well prepared and thoroughly capable, are chosen to direct and lead these different meetings.

The afternoon hours are given over entirely to recreation. Provision is made for golf, tennis, croquet, horse shoe pitching, and social games for all who desire to participate.

The program for this year promises to be one of the best we have had at all and we hope that great numbers of our pastors and workers in the various divisions of the church work will plan to attend.

—J. E. Byrd.

A writer in The King's Business says: "Recently in one of the orthodox synagogues of Brooklyn during certain days of repentance and prayer, Jews were seen lying on their faces before God, crying to him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands toward heaven, and in agony of soul, cried out: 'O, that Thou wouldst rend the heavens and come down.' . . . 'Lord,' he said, 'send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward him.'"—Watchman-Examiner.

The midday whistle had blown when Murphy shouted, "Has anyone seen me vest?"

"Sure, Murphy," said Pat, "and ye have got it on."

"Right and I have," replied Murphy, gazing solemnly at his bosom, "and it's a good thing ye seen it or I'd have gone home without it."

SETH ALLEN'S BIBLE

The story of an orphan boy who wanted his own copy of the Bible and who set about to get it. How he earned that Book and how that Book transformed the life of his "adopted" mother is interestingly told.

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THE WONDERFUL HERITAGE OF A HUMAN BEING!

Sometimes I am afraid we don't appreciate what it means to be a human being. We have life; so do angels, but they are not created in the image of God. We have life; so do animals, but they were not made after the likeness of God.

Sometimes we envy the eagle, which has power to soar in the air, carried along with his strong wings, but as great as his glory is, he is not created in the image and likeness of God.

We admire the great physical power and courage of the lion—the king of all beasts—but he is only an animal; when he dies, he is no more.

But a human being is the crowning act of the great Creator.

When He had created the angels, and made the world, made all the animals, the birds, the fishes of the sea, and all the creeping things of the earth; then He said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

So God created man in His own image, in the image of God created He him; male and female created He them.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

I say, sometimes I think, we do not appreciate as we should the exalted privilege of being man,—the only creature in existence—created in the image and likeness of God and at the same time being an immortal soul.

It is true that it is a fearful responsibility to be a man, but the privilege is indescribable.

Men have all abused their power of freedom, rebelled against God and gone astray: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ," (by grace ye are saved).

It is great to be a human being, and yet it is dangerous; it is a tremendous responsibility! So many men abuse the exalted privilege, and continue to rebel against God thereby forfeiting the greater privilege of re-creation, when we become the children of God.

It is great to bear the image of God, even in hell! (Some believe we lose that image when we sin, I do not.) But it is so much greater to yield to God's sovereign grace, humble ourselves, repent toward God, believe on the Lord Jesus Christ, the Son of God; and receive everlasting life, the gift of God through Jesus Christ our Lord.

This exalted re-creation—when we are born of God, become the "children of God through faith in Christ Jesus"—is wonderful beyond our greatest power of imagination.

What does it mean? It means that we are in the likeness and image of God body, soul, and spirit; that we have God as our Father, Christ Jesus as our sin-bearer and

Saviour—who died for our sins and was raised again for our justification—and the Holy Spirit for our comforter and guide.

It means that all our sins: past sins, present sins, and future sins are forgiven and atonement made for them by the blood of Christ, so that we are just as safe for all eternity to come as God is Himself. And all this by the grace of God and not conditional on anything we are or may be; any thing we are doing or may do, or have done in the past, but kept by the power of God through faith unto salvation, with His word for it, that, "ye shall never perish" which means, that we shall never perish at all, for any reason, or for any cause, or by any means.

Is that putting it strong enough? Well, it is not any too strong. I only wish I could find words to make it even stronger for it is the truth, backed up by God's own word.

Now, isn't that wonderful? And not only so, but we are heirs of God, and joint heirs with our Lord Jesus Christ, so that our inheritance is unlimited and inexhaustible.

Isn't that wonderful? And that is not all: but we have the promise that: "In the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Isn't it wonderful to be in the image and likeness of God: and isn't it even more wonderful to be re-created, not only in His own image and likeness, but also to receive and have His very nature?

Do we appreciate it as we should? I'm afraid not.

—J. E. Heath.

Duck Hill, Miss.

THE HOME MISSION BOARD EVANGELISTIC CAMPAIGN IN OKLAHOMA CITY

Thirty-two Baptist churches co-operated in various ways with the simultaneous evangelistic campaign in Oklahoma City, led by Dr. Roland Q. Leavell of the Home Mission Board from April 18th to May 2nd. Several of our larger churches had already had their own special evangelistic efforts. The time for the simultaneous campaign was set too late for these churches to adjust. These churches cooperated in the United day services at the First Baptist Church and in special efforts on Sunday. There were 1,053 additions and conversions as reported by some twenty-five churches. All reports have not been received at this time. This does not include the revivals held by several churches during the period of preparation previous to the special campaign April 18th to May 2nd.

The program of preparation as outlined by Dr. Roland Q. Leavell surpasses anything I have seen. It is most comprehensive and scrip-

tural. It will do any city in the South tremendous good to follow it. The fellowship services at the breakfast at 8 o'clock each morning at which the pastors, singers and evangelists came together for a common understanding and prayer is a most wholesome feature. It promotes a deepening of fellowship and mutuality. There is a variety in these services that is most constructive. A number of the churches co-operated in the united services at the First Baptist Church at 10:30 A. M. To this service Dr. Roland Q. Leavell preached. We have never heard a more brilliant series of sermons in these parts.

We are persuaded that the Home Mission Board made a most wise selection in Dr. Roland Q. Leavell. We knew little about him and his work in this section. All of us believe that he is one of the mightiest preachers of the gospel in the Southern Baptist Convention. He has an evangelistic insight and fervor that qualify him in a peculiar way for his task. We are expecting this phase of work to grow and to swing Southern Baptists into a new evangelistic offensive. The effects of his presence and ministry and that of the simultaneous campaign were far-reaching. The whole atmosphere of our city has been elevated, particularly among Baptists. If we could have known far enough ahead to have planned in all of our churches for this movement, I feel sure that there would have been around 2,500 additions to the churches. From the beginning of the preparation period until this hour there has been a fine spiritual awakening in our city for which we profoundly thank God.

—W. R. White

Missionary O. P. Maddox and Mrs. Maddox of Brazil are both patients in the Southern Baptist Hospital, New Orleans.

Old Maid: The waiter said to me, "How would you like your rice?" Second Ditto: And what did you say, dearie?

Old Maid: "Thrown at me," and did I blush?

Diplomatic

A small boy was asked to dine at the home of a distinguished professor. His mother questioned him on his return. "You are sure you didn't do anything that was not perfectly polite?"

"Why, no, nothing to speak of."

"Then something did happen."

"Well, while I was trying to cut the meat it slipped off to the floor. But I made it all right," said the boy.

"What did you do?"

"Oh, I just said carelessly, 'that's always the way with tough meat.'"

—U. S. Coast Guard.

ARE YOU FRAIL, NERVOUS?



Mrs. Nannie Murf of 110 Third Ave., Meridian, Miss., said: "When I was a young girl I became delicate. I had cramps and headaches periodically. I also suffered from backache associated with functional disturbances and would feel all gone. Mother gave me Dr. Pierce's Favorite Prescription as a tonic. When I had taken a few bottles the pains and aches were relieved. I could eat more, and I felt just fine." Buy now of your near-by dealer.

VACATION BIBLE SCHOOL COMMENT

Rev. C. W. Thompson, pastor of the Baptist Church at Liberty, Amite County, is now conducting Vacation Bible schools in his church at Liberty and also in a rural church nearby. They have one more week to run and he writes, in part, as follows: "I plan to conduct another school in a mission station later. I have never found anything that helped me as a pastor get closer to the young life of our church than these schools. We have seen five of them trust Christ during the last two Sundays, and we are expecting others to be won before we are through."

A great number of our churches are taking advantage this summer of the glorious opportunity offered in the Vacation Bible school work to help many of our boys and girls to know Christ and the things of God and the Bible. Most encouraging prospects we have ever had.

—E. C. Williams.

If the Lord has blessed you and your church do you not owe it to him to tell others about it. The Baptist Record will be glad to publish all the good news.

Oklahoma Baptist University conferred the degree of D.D. on Dr. John A. Huff, pastor of First Church, Chattanooga, and on R. S. Jones, field representative of the Foreign Mission Board.

We have had such a good time this last week I decided to report it. Miss Ruby Taylor has been with us in our Bible school. We enrolled 113 the first week and she is a blessing to any church. Then on Thursday Miss Minnie Landrum came and blessed us with her messages on our work in Brazil. It's so good to have a part in supporting workers who are so devoted to the cause. We love all the work and try to have part in it. We have had six additions this month. Five of them for baptism. Still looking for brother Goodrich down this way.—C. W. Thompson, pastor.

HEADACHE? GAS? INDIGESTION?

Headache, indigestion, gas, feeling rotten, half sick, not up to snuff, due to constipation! Don't worry if you've found old-fashioned laxatives unsatisfactory. For now you can get a modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that looks different, tastes different and is taken differently. No wonder it acts differently! You chew it, and what a difference the chewing makes! There's no griping, no nausea or upset stomach, and no disturbance of sleep. Feen-a-mint acts gently but thoroughly in the lower bowel, not in the stomach. Don't suffer from the miseries brought about by constipation! Try the favorite laxative of more than 16 million wise people—young and old: FEEN-A-MINT! For a free sample write Dept. FF6, Feen-a-mint, Newark, N.J.

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